THE Choiſe of Change:

Containing the Triplicitie of Diuinitie, Philoſophie, and Poetrie, ſhort for memorie, Profitable for Knowledge, and neceſſarie for Maners: Whereby the learned may be confirmed, the ignorant inſtructed, and all men generally recreated.

Newly ſet foorth by S.R. Gent. and ſtudent in the Vniuerſitie of Cambridge.

Tria ſunt omnia.

AT LONDON
Printed by Roger Warde, dwelling neere Holborne Conduite.

An. Dom.

1585

TO THE RIGHT HONORABLE SIR HENRY HERBERT, knight of the most noble order of the Garter, Lorde of Cardiffe mannor and S. Quintin, and Earle of Pembrocke, the right worshipfull Sir PHILIP SIDNEI knight, with the right *worthy Gentleman M.* Robert Sidney *Esquire*, S. R. *wisheth increase of vertuous qualities in the minde, of the gifies of the body, and goods of Fortune.*

RIght Honorable and Worshipful, If I should follow the custome of such as set forth bookes to the viewe of the world, which passe vnder the protection of noble personages (besides the dread of offending wise men) I should run into one of these three errours, either to praise your H. and W. by adulation, praise my selfe by ostentation, or praise my worke by seeking to bring men into admiration. I purpose none of all these The first I leaue, least my wordes should empaire your worthines. The second, I refrain, because I find nothing in my self which can deserue praise. The third I will avoide, for if my labor hath bene so wel imployed, as it may please you right H. and W it is able enough to praise it selfe. I therefore present these my three bookes of Diuinitie, Philosophie, and Poetrie (comprized together in one volume) vnto you three right H. and W. (who are linked & vnited together in an indissoluble band of amitie & fraternitie) humbly requesting that you will countenance thē with fauour, & patronage them by your authoritie, that therby they may eschew the reproches of malitious tongues, and bleare the enuious eies of such as prie at other mens faultes in the water, which cause things seeme bigger then they be, but regard their owne faultes, as through small nets, which cause things to seeme lesse. In so doing, you shall giue me cause to reioice in my trauell, and occasion by thankfulnes to acknowledge my bounden duetie. Thus leauing your Honour and Worthips to the direction of the Almightie, I cease, referring my selfe to your good opinions.

2

Your Honor and Worships to commaund, S. R.

TO THE READER.

1 HE that knoweth not that he ought to knowe, is a brute beast among men.

2 He that knoweth no more then he hath neede of, is a man among brute beastes.

3 He that knoweth all that may be knowne, is a God among men.

1 Reade willingly.

2 Correct friendly.

3 Judge indifferently.

THE FIRST HVNDRETH OF THE Triplicitie of Diuinitie.

1 Three things doe witnes the worde of God to be true, and of great authoritie.
- The hiſtorie of the world comprehended in the holy ſcripture.
- Many notable and ſtrange reuelations.
- The miracles of the Church, which do cõfirme the word.

2 The preaching of the worde of God is comprehended in three things.
- In doctrine.
- In conſolation.
- In precepts.

3 The holy Scripture is diuided into three parts.
- Into hiſtories. — Hiſtories conſiſt in thoſe things which are done.
- Into precepts. — Precepts in thoſe thinges which are commanded.
- Into prophecies — Prophecies, in foreſhewinge things which either are alreadie come to paſſe, or ſhall hereafter be fulfilled.

4 Three good things are ſet forth in the ſcripture, which the Philoſophers neuer attained vnto.
- The true knowledge of god, and calling on of his name.
- True comfort in aduerſitie.
- The way to liue well and worſhip God aright.

5 Three things are moſt certain in the word of God.
- Promiſes.
- Prophecies.
- Threatnings.

6 There be three ſinguler things proper to the Scripture. Hugo.
- Whatſoeuer is taught, is trueth without falſhood.
- Whatſoeuer is commanded, is goodneſſe, without malice.
- Whatſoeuer is promiſed, is happineſſe without miſerie.

7 The word of God was reuealed for three causes.
- To be learned.
- To be beleeued.
- To be practised.

8 There are three vnderstandings of ỹ scriptures set down by Hugo in his third booke of the rule.
- Historicall. — The first, containing examples fit for the simple. — By miracles
- Misticall. — The second, mysteries fit for the learned. — By Figures
- Morall. — The third, manners, common for both. — By words.

9 All Scripture giuen by inspiration as Paule saith 2. Tim. 3. is profitable to three.
- To teach.
- To improue and correct.
- To instruct in righteousnes.

10 There be three kinds of meditations in contemplation. Hugo.
- In creatures. — The first ariseth of admiration. — Admiration, bringeth Question: Question, searching out.
- In scriptures — The second of reading. — Reading ministreth matter to know ỹ truth.
- In maners. — The thirde, of circumspection. — Circũspectiõ bringeth operatiõ. Operation is ỹ end of Meditation.

11 Three waies God spake vnto our forefathers, as Luther is witnes in his exposition vppon the xxxv. chap. of Gen.
- By dreames.
- By manifest visions.
- By the voices of proph:

12 The holy scripture is diuided into 3. partes.
- The law
- The prophets
- The gospell.

13 S. Paule in his three epistles to the Romanes, Galathians, & Ephesians, teacheth three things
- Ye sheweth that all men are sinners.
- Ye teacheth that man is iustified by faith onely, without the workes of the law.
- Ye prescribeth them that are iustified, to do good works by Gods law.

14 Three

14 Three thinges make men suspect the Epistle of Iude not to be Canonicall
- The narration of the strife of Michaell the Archangell with the deuill
- The narration of the bodie of Moses
- The prophesie of Enoch.

15 There are three sayinges founde in S. Paule his Epistles which are borowed of Heathen Antiquaries.
- Of Meander, Euill wordes corrupt good maners, 1. Cor. 5. ver. 33.
- Of Aratus, Couetousnes is the roote of all euils 1. Tim. 6. ver. 10.
- Of Epimenides, Cretians are alwaies lyers, euill beasts, slow bellies, Tit. 1. ver. 12

16 Three thinges chiefly to bee obserued in the olde and newe Testament.
- Faith, that we may beléeue those things to be true, which Moses, ẏ Prophets, Christ and his apostles haue spoken by the inspiration of the holy ghost.
- Hope, that with a stedfast beliefe we maye assure our selues that wee shall obtaine those things that are promised.
- Charitie, that we neither doe, nor say any thing but ẏ which is acceptable to God, and profitable to men.

17 For three causes the worde of God is to be preached.
- That the hearers may vnderstand, because without preaching he cannot heare.
- That he which vnderstandeth may beleue because without hearing, he cãnot beleue
- That he which beléeueth may do good because without faith he can not do good.

18 For three causes wee ought to bee attentiue in hearing the word of God.
- For the reuerence due to God, whose word we come to heare.
- That wee may auoide the daugers of negligence.
- For the profite which is manifold.

19 There be three inuisible vertues of God.

Power.	Of ẏ which al things proceed.	The Father is power.	Power creates
Wisdom.	In the whiche all things consist.	The sonne is wisedome.	Wisdõ gouern
Goodnes.	By which al things are gouerned.	The holy ghost is goodnes,	goodnes preserue

Rom.

Rom. 11. ver. 36. Because of him, in him, and by him are all things. To him be praise for euer and euer. Amen.

20 God is three maner of waies al in al. August.
- In heauen onely he is all.
- In earth onely he is al.
- In heauen and earth he is all.

21 Three manner of waies god is euery where.
- By his essence.
- By his presence.
- By his power.

22 He that will know God as he ought: must think vpon these 3. things. Luther.
- What he hath commanded. — Hee ỹ meditateth these three findeth God.
- What he hath promised.
- What he hath threatned.

23 For three causes are three things attributed to God.
- Eies, because he seeth all things.
- Hands, because he maketh all things.
- Feete, because he is euery where.

24 There is none like vnto God for 3. things, Bernard.
- He is rich in mercie. — He freely respecteth ỹ hũble.
- Mightie in iustice. — Iustly iudgeth the wicked.
- Bountifull in grace. — Pitifully saueth sinners.

25 We haue receiued 3. sortes of thinges of God our Creator, wherof we ought alwaies to be mindful.
- Such as lead vs vnto the feare of God.
- Such as moue vs to loue God.
- Such as prouoke vs to yeeld thankes vnto his maiestie.

26 The knowledge of God is threefold.
- Generall, as of the Philosophers. Rom. 1. & 2. Iob. 36.
- Speciall, as of the Christians, 1. Cor. 13. Rom. 10.
- Singular, as of thẽ that are blessed. 1. Cor. 13. Ioh. 3.

27 These things are to beknowẽ in disputing about God.
- Not alwaies. — The first is referred to the time.
- Nor to all. — The second to the person.
- Nor all things. — The third to the matter.

28 Three notable benefits of God.
- Creation. — By the three persons in Trinitie. — The Father.
- Redemption. — The sonne.
- Sanctification. — The holy Ghost.

29. There

29 There are 3 inwarde properties to be obserued in discerning the persõs of the Trinitie.
- To beget. — The Father onely begets.
- To be borne. — The Sonne onely is borne.
- To procéde. — The holy Ghost onely proceeds from both.

30 Three outwarde properties of the persons in Trinitie.
- The Father sendes, and is not sent.
- The Sonne is sent to be made a sacrifice.
- The Holy Ghost is sent to sanctifie our mindes.

31 Three beare witnesse in heauen.
- The Father.
- The Sonne.
- The holy Ghost

And these thræ are one.
- Vnion.
- Vniting.
- Vnited.

32 There are three qualities in the Sunne representing the qualities of the Trinitie.
- The infinit fountaine of light.
- The brightnesse comming from that light
- The heate proceeding and breathing from them both.

33 Three thinges in vs which do represent the holy Trinitie.
- Memorie. — Representes the Father.
- Understanding. — Representes the Sonne.
- Will. — Representes the holy Ghost.

34 Three names beeing one thing in deed, are like to the Trinitie.
- Snowe.
- Ice.
- Water.

So God is thrée in personne, and but one in Substance.

35 Gods iudgemẽts are known by 3 things.
- Corporall punishments.
- The sting of the conscience.
- The torments of hell.

36 Three manner of wayes wee may sinne in the worship of God.
- When for onely true God, there are worshipped many Gods: as the heathen did.
- When the true God is worshipped, but not according to his will.
- Whẽ ỹ true God is worshipped but not onely, which is done of thẽ that worwip other Gods beside the true God,

37 By three things the loue of God appeareth towards men.
- That he hath giuen to man the vſe of heauen. earth, and all his creatures. Gene. 1 Eccle. 17.
- That he hath graunted Angels to be miniſters to men. Heb. 1. verſ. 14.
- For that he hath offred himſelfe for mankind, taking vpon him the forme of a ſeruant. Phil. 2. verſ. 17.

38 We may commit three things ſafely into Gods hands.
- Iniurie — Becauſe he is a reuenger of iniuries.
- Loſſe. — Becauſe he is the reſtorer of loſſe.
- Griefe. — Becauſe he is our Phiſition and beſt comforter.

39 The ſweetneſſe of this name Ieſus, conſiſteth in three things.
- It is hony to the mouth.
- Melodie to the eare.
- Ioy to the hart.

40 The ſonne of God according to his office, is named in three ſeuerall languages.
- Meſsias, in Hebrew.
- Chriſt, in Greeke.
- Annointed in Engliſh.

And according to theſe three names, hee is called.
- A Prieſt.
- A Prophet.
- A King.

41 Three things to be conſidered in Chriſt our ſauiour.
- He prayeth for vs, as he is our Prieſt.
- He prayeth in vs, as he is our head.
- He is praied vnto of vs, as he is our God.

42 Chriſt was knowne to the world to be true Meſsias by three thinges.
- The opening of heauen.
- The appearing of the holy Ghoſt.
- By the voice of his heauenly Father.

43 Chriſt is called a Prieſt, and his office conſiſts in 3. things.
- In teaching, Malachie 2. So the Sonne brought forth the Goſpell in the boſome of his Father.
- In praying: as appeareth in Leuitcus And hee prayed for vs. Iohn 17 Hebr. 7.
- In offring ſacrifice. Hebr. 5. He offred himſelfe for our ſinnes.

44 Chriſt

44 Christ is called a King for 3. causes.
- Because he put downe all power, and destroied the workes of the deuill.
- Because by the vertue of the spirit, he raigneth in the minds of the faithfull.
- Because he defendeth his Church against the tyrannie of the deuil.

45 Christ the true teacher doeth instruct vs 3. waies. because he is
- The way. — They way not erring. — In example
- The truth — The truth not deceiuing. — In promise
- The life. — The life not ceasing. — In reward

46 There are three causes of ỹ incarnation of Christ.
- That he might bruise the Serpents head. Gen. 3.
- That by his sacrifice hee might appease Gods wrath,
- That he might iustify the vniust by ỹ imputation of his obedience.

47 Three figures of Christ his crucifying, set down in the scripture.
- The sacrifices lifted vp on high.
- The offering vp of Isaac.
- The brasen Serpent lifted vp in the wilderness. Num 21. Iohn. 3.

48 Christ his death for vs, and satisfaction for our sinnes, is three fold.
- A worke without example.
- Fauour without desert.
- Charitie aboue measure.

49 The passion of Christ is applied 3. waies.
- It is offered by the word, as by the hand of God.
- It is receiued by faith, as by the hand of man.
- It is sealed by the Sacraments & the vse thereof set downe as it were in a table.

50 There are 3. fruits of Christ his ascension.
- To send the holy Ghost,
- To be a mediator to God the father.
- To preserue the Word, and the Church.

51 The sonne of god was chaunged three manner of waies.
- From his humility, to his diuinitie in his transfiguration.
- From passion to immortalitie in his resurrection
- From immortalitie to his fathers equalitie, in ascention.

52 Three things concurre in the person of Christ. Bernard.
- The worde. — These three are one, & this one is 3. Not by confusion of substance, but by vinitie of person.
- The flesh.
- The soule.

53 Christ loued vs three maner of waies. Bernard.
- Sweetely. — In that he tooke our flesh vpon him.
- Wisely. — In that he eschewed all fault.
- Valiantly. — In that he suffered death.

54 There are three maruelous coniunctions as Luther saith, in the exposition on ỹ xv. cap. Gen.
- The coniunction of the Father and Sonne in diuinitie.
- The coniunction of diuinitie and humanity in Christ.
- The coniunctiõ of Christ with his church.

55 Christ confoundeth ỹ worlde and all things therein 3. waies.
- He accounts the chiefe wisedome therof to be folishnes.
- He reckoneth their best workes for iustice.
- He changeth their best good into euill.

56 Christ hath made vs partakers of three necessarie things.
- Of his Crosse — He hath redemed vs by his death on the crosse.
- Of his Gospel. — He hath instructed vs by his gospell.
- Of his spirite. — He hath confirmed and sanctified vs by his spirite.

57 The whole world did maruell at three workes of Christ. Chryf.
- That he rose againe after death.
- That he ascended into heauen in the flesh.
- That he conuerted the whole worlde by his twelue apostles.

58 Christ had three witnesses. which did testifie of him.
- Iohn Baptist. Ioh. 1. ver. 15.
- His works Ioh. 5. ver. 36.
- His Father, Math. 3. ver. 17.

59 Christ doth excell the Saintes in three things.
- In dignitie of person.
- In worthynes of office.
- In perfeanes of giftes.

These doe not exclude his diuinitie.

60 The

60 The ioy which ỹ aungels did expresse at ỹ natiuity of Christe is said to be great for 3. causes.
- For the matter which is great, namely our reconciliation with God.
- For the continuance and stedfastnes thereof, for it continueth constant for euer.
- Because it is spiritual, & pertaining vnto all those that haue the gift of faith.

16 Christ did foreshew 3. kinds of war.
- Of outward enimies. — Paule saith, fighting abroad, feare within, & dãgers in false brethrẽ
- Of seducers.
- Of false brethren.

62 Christ did raise three persons from death, as some iudge in 3. seuerall yeares.
- The first yeare the widowes sonne, Mar. 7 ver. 14. 15.
- The second yeare the daughter of Iairus Luk. 8. ver. 54. 55.
- The third yeare Lazarus, Ioh. 11. ver. 44.

63 Christ reuealed three singular secretes vnto three Apostles, Iohn the Euangelist, Peter, and Iames.
- His transfiguration on the hil Thabor, Luk 9. ver. 28.
- The reuiuing of Iairus daughter. Luk. 8. ver. 51.
- The treason which Iudas practised against him, Ioh. 13. ver. 26.

64 Christe is to be considered of vs in three times.
- Before his incarnation. — God, the worde, the Image, the sonne of God
- At the time of his incarnation. — Iesus Christ, God and man, the sonne of Mary, ỹ sonne of god the sonne of man, Emanuell.
- In his glorification, after his resurrection, and ascension. — Al God, al man, the truth of his diuine & humane nature remaining.

63 Three thinges doe teache vs that the holy ghost is true God, with the father and the sonne.
- Testimonies out of the scripture, as Actes 5. Ananias did lie vnto the holy ghost, not vnto men but vnto God.
- The worke of creation, Iob 33. the spirite of God made me, and the breath of the almightie receiued me.
- That which is euery where, seeth, & killeth al things with his presence, knoweth and heareth al things Psal. 139. whether shall I go from thy spirit.

66 The Apostles receiued three giftes when the holy Ghost descended vpon the day of the feast of Pentecost.
- The gift
  - Of interpreting the scriptures
  - Of knowledge of al languages
  - Of a constant heart bold to set forth the truth.

67 The light of the holy Ghost doth rule vs in three things.
- In our counsels.
- In our maners.
- In the actions of our whole life.

68 The holy Ghost doeth confirme three things in vs.
- Faith.
- Hope.
- Loue.

69 The holy Ghost doeth gouerne three things in euery godly person.
- The minde. — It doth lighten the mind with the light of thy holy word.
- The heart. — It doth kindle the heart that it may conceiue the motions of good works, and vertues which please God.
- The will. — It doth moue the will to bee willing to doe whatsoeuer God willeth in his word.

70 Three especial heresies which do ouerthrow the doctrine of the holy ghost.
- Of the Græcians, which will haue the holy ghost to proceede from the Father only, and not so likewise from the sonne.
- The Macedonians, which say the holy spirite is a liuing crature.
- Of the Sabellians, which affirme the holie ghost to be all one with the Father and Sonne, and not three persons.

71 Wee commit three maner of waies.
- In not rewarding good thinges w good things.
- In requiting euill with euill things.
- In recompensing the good with euil things.

On the contrary these 3. things are praiseworthy.
- To reward good thinges with good things.
- Not to acquite euil with euil.
- To recõpence euil thinges w good.

72 The almightie created three vitall spirites.
- Which is not couered with flesh. — Of Angels.
- Which is couered wt flesh but dieth not coureed with flesh. — Of men.
- Whiche is couered with flesh, and dieth with the flesh. — Of brute beastes

73 We sinne 3. maner of waies.
- Of infirmitie. — Against the Father, because he is the God of might.
- Of ignorance. — Against the Sonne, because he is the perfection of wisedome.
- Of malice. — Against the holy ghost, because he is the giuer of grace.

74 Wee are put in minde of three things so oft as we beholde a rainebowe.
- Of the anger of god when he destroyed the worlde with water, whereof the blew colour is a witnesse.
- Of the mercy of God, who wil not vse that punishment againe.
- Of the latter iudgement, and burning the worlde with fire. The fierie coulour of the rainbowe shewing the same.

75 The creation of the world is an euident testimonie of three excellent things.
- Of the Wisedome.
- Of the Omnipotencie.
- Of the Goodnesse of God.

76 Three things shew that the ende of the world is at hand.
- Because the ende of the Romane Empire is at hand.
- Because there is a generall defect and apostacie from the Faith throughout the world.
- Because the Gospell hath bene preached throughout the worlde.

77 Three sayings of Angels are vsed in the scriptures more then others.
- Michaell, Who is like God? Dan. 10. & 12 chap.
- Raphaell Gods Phisition. Tob. 3. verse. 17
- Gabriel, The strenth of God. Dan. 8. and 9. chap. Luke. 1.

78 Three chiefe offices which Angels doe execute towards vs.
- They withdrawe vs from sinne.
- They defend vs from enemies.
- They lead vs into heauen.

79 The holy Ghost the comforter, giueth vs three thinges.
- The earnest of saluation. — That he may beare witnesse to thy spirit, that thou art the Sonn of God.
- The light of knowledge. — That whē thou hast don al ý thou canst, thou shouldst think thy self to be an vnprofitable seruant.
- The strength of life. — That which is vnpossible for thee by nature, is made easie to thee by grace.

80 Three things to be cōsidered in the creation of ý creature.
- Who made it — If we aske who made it: God. — For there is no authour more excellent then God.
- By what hee made it. — If by what hee made it? Hee saide, & it was done. — No Arte of more force then ý word of God.
- Wherefore hee made it. — If therefore hee made it? because hee is good. — No cause better thē that god shoulde be created of God that is good.

81 The whole worlde hath bene three times ruled by 3 lawes.
- The lawe of nature.
- The lawe of Moses,
- The lawe of the Gospell,

Sire thousande yeres the world shall endure, & thē be burned, saith Elias,
- 2000. before the lawe.
- 2000 vnder the lawe.
- 2000 vnder the Gospell. But for ý elect sake these last daies shal be shortned.

82 Faith as August saith is of 3 thinges and times,
- Of things past. — We beleeue that Christ is dead which is past.
- Of things present. — We beleue that Christ sitteth at the right hand of his Father, which is present.
- Of things to come. — We beléeue that he shall come to iudgement which is to come

83 Belefe

83 Beliefe is of three sortes.
- To beléeue that there is a God, is of knowledge,
- To beléeue God, is to consent to his trueth
- To beleeue in God, is to haue true confidence in his mercie.

84 There be 3 kindes of knowledge.
- To learne to knowe onely for knowledge sake. — The first curiositie.
- To learne to knowe, to that ende to bee knowen of others. — The second, vaine glorie.
- To learne to knowe, that thou maist be edified. — The thride, perfect charitie.

85 Faith and hope differ in three things.
- In obiectes. — Faith apprehēdeth a present benefit: Hope loketh for one to come.
- In offices. — Faith apprehendeth the promise made by Christ, which neither hope nor other workes can doe.
- In subiectes. — Faith is a knowledge in the mind and trust in the will: Hope is in the will, and in the hart.

86 Faith exceede three thinges as Bernard saith.
- The end of mans reason.
- The vse of nature.
- The bondes of experience.

87 Thée thinges without all doubt are to be hoped for of God.
- Pardon. — Pardon of our sinnes.
- Grace. — Grace in regeneration.
- Glorie. — Glorie after resurrection.

88 Three things in which our whole hope consisteth.
- In the loue of adoption.
- In the truth of Christ his promises.
- In the power of his redem ption.

89 The hope of the wicked may bee compared to three things.
- To dust scatered in the winde.
- To smoke flying in the ayre.
- To a guest departing the same day that he came.

90 Charitie is of three sorts.
- Towards God.
- Towardes our selues.
- Towards our neighbous.

91 Our neighbour, though he be euill, muſt be loued for 3. cauſes.
- For Gods ſake. — If thou loueſt God, thou wilt loue his ſonne alſo.
- For his own ſake. — If thou loueſt thy brother when he is in health, thou wilt loue him alſo being diſeaſed.
- For thine owne ſake. — Thou ſhalt louehim, that thou mayeſt gaine his loue, which ſeeketh hurt to thee.

92 Golde and charitie are compared together three manner of waies.
- As golde doeth excell all mettals, ſo charitie doth excell all vertues.
- As golde is rare and deare, ſo likewiſe is charitie.
- As gold is more faire and durable then other mettals, ſo farre charitie endureth.

93 The humble man eſcheweth three vices.
- Singularitie, whereby a man will bee accounted more holy.
- Arragancie whereby a man doth ſet forth himſelfe aboue others.
- Preſumptiõ, whereby a man doth account him ſelfe fit for greater matters, then in deede he is fit for.

94 Patience doeth ſuffer any paine for three things.
- God and Godlineſſe.
- Faith and religion.
- Vertues and lawes.

95 By three maner of meanes, the vertue of patience is exerciſed.
- Of God we ſuffer puniſhments. — Wherein we muſt take heede.
  - That we do not murmure againſt god for our afflictiõs.
  - That the temptations of the deuil cauſe vs not to conſent to ſinne.
- Of the deuil temptations. — Wherein we muſt take heede.
  - That ỹ miſchiefe of our neighbor prouoke vs not to requite euill.
- Of our Neighbors perſecutions, loſſe, & reproch. — Wherein we muſt take heede.

96 Theſe

96 These 3. thinges are a great praise in the iust.
- To holde his peace when his seruant reuileth him.
- If he forbeare him that is sicke, when hee offereth iniurie.
- If he make no answere to a poore mã, charging him with vntruth.

97 Patience is a great vertue, for 3. things.
- If thou hurtest not him, of whõ thou wast first borne.
- If thy selfe being hurt, thou doest forgiue him.
- If thou fearest him whom thou couldest haue hurt.

98 Three examples of patience in the scripture.
- Of Iob Iames 5. you haue heard of the patience of Iob, and sene his end.
- Of Christ the only paterne of patience. 1. Cor. 1. 1, Pet. 2.
- Of Lazarus which bare patiently infamie, diseases, and contempt Luk. 16.

99 A good life consisteth in these three things.
- To eschew euil.
- To do good
- To perseuer in goodnes to the end

100 Perseuerance hath affinitie with these three.
- It is the sister of patience.
- The daughter of constancie.
- The friend of peace

- In aduersitie
- In labour
- Prosperitie

THE SECOND HVNDRETH OF THE
Triplicitie of Diuinitie.

1 Three things are comprehended in the knowledge of God.
- To know who God is, namely, the Father, the Sonne, and the holy Ghost
- To beleeue in him.
- To direct and gouerne our life according to his will.

2 Abraham receiued 3. Aungels into his house, and they talked familiarly with three persons of ỹ same house.
- With Abraham the master of the house.
- With Sara his wife.
- With their maide Hagar.

3 Three things which the deuil will not graunt.
- That Christ is the sonne of God.
- Hee cannot abide that Christ shoulde be man.
- Hee will not confesse that Christe hath done those thinges which in trueth hee hath done.

4 Three things chiefly to be remembred.
- Gods benefites, that wee maye render thanks.
- Our sinnes, that we may be sorie for them.
- Our death, that we may be carefull to liue well.

5 Poore men are more easily conuerted vnto God then rich men, for 3. causes.
- Because pride is annexed with riches: and as Gregorie noteth: Pride of minde is a hinderance vnto truth.
- Because the hart of a rich man is full of ỹ cares of this world, which choke ỹ worde of God.
- Because rich mẽ haue temporal comfortes, and therefore do little regarde spirituall consolation.

6 Our

6 Our olde aduersarie the deuill is bound with three things.
- When our minde being tempted, doeth not consent to euill, and take delight therein.
- When we can so rule our minde, that wee hate not our neighbour when he speaketh reprochfull words against vs.
- When we can so gouerne our minde, that wee murmure not against God, when he punisheth vs for our desertes.

7 Three weapons where with we may repulse the deuil.
- The worde of God.
- Faith in Christ Jesus.
- Feruent praier.

8 Saint Jerome saith that wee ought only to boast of one thing: which is, that we knowe God aright, not of those 3. things which worldlings do glorie in.
- Wisedome.
- Strength.
- Richesse.

9 To loue God w all our heart with all our soule, with all our might, consisteth in 3. thinges.
- Not to be led away with flattery.
- Not to be seduced with deceites.
- Not to be ouercome with iniuries.

10 We must praise God with three instruments.
- Our mouth. — For it is the instrument wherewith he will be glorified.
- Our hart. — Singing and giuing thankes in hart vnto God.
- Our workes. — Let your light so shine before men, that they may see your good works & glorifie your father which is in heauen. Math. 5, ver. 16. and chap. 7. ver. 21. Rom. 2. ver. 23.

11 The feare of God worketh 3. things.
- It correcteth our minds.
- It driueth away sinnes.
- It preserueth innocencie.

12 God is to be feared for 3. causes.
- Because the house of him that feareth not God, shal soone be ouerthrowne. Eccles. 27.
- Because he that feareth not God shall dwell in places where shal be no regard of knowledge.
- Because that God is able to cast both bodie and soule into hell fire. Math. 10. Luk. 12.

13 Three causes which mooue vs to feare God.

- Al calamities which happen vnto mãkind: death, diseases. destructions of cities and nations, hunger, wars, &c. Also dreadfull punishments which afflict the wicked, shewing that god is angry with sinners.
- All the exhortations of the prophetes vnto repentaunce. The lawe of God, and the horrible curses which are added vnto ỹ law.
- The death of the sonne of God.

14. About the time ỹ the worlde shall haue end, men shall be euil inclined 3. maner of waies.

- They shall be louers of themselues, following pleasure and riotousnes.
- They shall be grædie and couetous.
- They shal be high minded and proud.

15 Three sorts of people are called to religion.

- One sort God calleth by holy inspirations.
- Another sort is chosen of men by good counsels, as Hippolito was conuerted to the Faith, by the instructions of Saint Laurence.
- The third sort is constrained to enter into religion by some necessitie or misaduenture happened vnto them.

16 Humi'itie is a vertue which doth chiefly comprehende three things.

- Humilitie acknowledgeth our own vnclean nes and infirmitie, and doth feare God.
- She doth not desire matters aboue her vocation, but keeping her selfe within her bounds, she resteth hoping in Gods help.
- She doth not despise others that are Gods instruments, but acknowledgeth Gods gifts in them, knowing that all labour is in vaine vnlesse he prosper it.

17 He that is humble and lowly as he ought, doth reape triple commoditie.

- He hath God dwelling with him.
- The humble man is honored of men, & they alwaies giue him a good report.
- He alone hath the fruit therof, because humilitie is the mother of shamefastnes, ỹ way of patience, which leadeth to wisedome, the keeper of feare and faith.

18 The

18 The tokens of true humilitie consiste in 3. things.

- In behauiour. — He that is humble in mind & body, doth shew ỹ same by loking stedfastly vpon the ground, and in not laughing without great cause.
- In words. — He speaketh few words and soft, & holdeth his peace vntill he be asked.
- In dedes. — He doth nothing but that which is agreable with good maners, & that without pride.

19 Patience doth comprehende and signifie three things.

- A stedfastnesse of the mind, suffring any affliction or contumelious reproches without murmuring or repining.
- A reuenge giuing a deadly wound, & heaping coles of fire vpõ our enimies heads.
- A close martering, not without rewards.

20 When wee suffer anye crosse or affliction, we must be patient for 3. causes.

- That wee maye followe the example of Christ.
- Because God hath so commaunded.
- That we may gather the fruites of patience.

21 Christ commaundeth in the 5. chap. of Math. that we should not resist euil: and by 3. precepts doth exhort vs vnto patience

- He commãdeth that whosoeuer shal strike thee on the right cheeke, to turne to him the other also.
- He commandeth if any man wil sue thée at the law, and take away thy coate, to let him haue thy cloke also.
- He commandeth that whosoeuer wil compell thee to goe a mile, to go with him twaine.

22 We must suffer 3. kindes of euill patiently.

- Necessaris euils, such as can neither be altred nor amended, nor hindered.
- Accidental euils, which haue not happened vnto vs by our own euill counsell.
- Such euils as we haue deserued.

23 The reward of patience.

- 1. Iames. 1. Blessed is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life which the Lord hath promised to them y loue him.
- Prou. 19. A mans knowledge is perceiued by his patience.
- 1. Pet. 2. If when yee doe well yee suffer wrong and take it patiently: this is acceptable to God.

24 Three things direct vs in the right path, and suffer vs not to goe astray.

- Loue which banisheth all wearines & causeth all labour & trauell to seeme easie.
- Hope of promise or reward.
- Faith which is grounded vpon promises, and beleeueth in God.

25 Vnlesse the spirite of God do establish and seale our mindes, that they may continue stedfast in faith, we shal be ouercome by one of these three things.

- Either by sathan who is furnished with a thousand artes, sleightes, and deceites, to entrap vs
- Or by our owne frowardnes & inconstancie, which is easily seduced by euil examples.
- Or by persecution & affliction which cause vs despaire & throwe our selues headlong into hell.

26 Three chiefe rewards of perseuerance.

- A crowne of life. Apoc. 3.
- A plentifull reward in heauen.
- Life euerlasting. Math. 24. He that endureth to the end shalbe saued.

27 Three things wherwith we may comfort our selues being in tribulation.

- That the sonne of God is our aduocate, our mediator, and maketh intercession for vs. Luk. 2. Ioh. 17.
- That he will not suffer vs to be tempted aboue our power. 1. Cor. 10. ver. 13.
- That he heareth our praiers, and will helpe vs in time of need.

28 Three

28 Three properties that belong to Epicures.
- They neither feare nor reuerence God, and esteeme all godlinesse as a maskery.
- They offer sacrifice vnto their guttes, other God they knowe not.
- Neither griefe nor feare can compell them to be carefull for the time present, or to come.

29 Three kinds of doubting repugnant to faith.
- To doubt of God.
- To doubt of his prouidence.
- To doubt of the certaintie of that doctrine which the Prophets and Apostles deliuered.

30 All idols had their originall of three things.
- Of superstition.
- Of wicked imitation.
- Of flattery.

31 Three efficient causes of Idolatrie.
- The deuill fretting with hellish heat, and haggish hate, and prouoking mans miserable nature to deuise idoles thereby to haue God in derision.
- The blindnesse of mens mindes, and boldnesse to reiect the worde which hath bene deliuered by the Prophets and Apostles, and deuising strange opinions and worshipping of God after their own pleasure
- A perswasion of wisdom, and a good intent, which not content with the word of God onely doeth imagine it can inuent more excellent kindes of worship.

32 Three causes why Idolatry should be abolished.
- Because it is sinne against the first commaundement, not to abolish images. Iudges 2.
- Because not being abolished, they trouble the church of God. 3 King. 18 Elias saith I haue not troubled Israell &c.
- They are to be abolished for feare of punishment, because God is angry with idolaters, and will punish them. Deuteron. 4 Hos. 2. and 7.

33 We must fight with thræ sorts of weapons against heretikes.
- With prayers, To convert them.
- With learning To convince them.
- With lawes. To condemne them.

34 Euill men doe persecute the good, three manner of waies.
- By hatred of their hearts. — God commaundeth that wee resist them wt three contrary things. — With loue of hart whē he saith loue your enemies.
- By iniuries in deedes. — With giuing benefits when he saith doe good to them that hate you.
- By reuyling wordes. — with praying for thē when he saith pray for thē which reuile & persecute you.

55 Three things to be knowen and marked cōcerning superstition.
- That it doth spring of true godlinesse, and diuers wayes doeth weary mens minds
- That it doth vaunt of the title of true religion, and doeth allure multitudes of people vnto it, and doeth gouern them.
- It atributeth a certain vertue vnto things without Gods ordināce or naturall reason.

36 Magical blessings or enchantings do differ frō the blessings of the Patriarchs thræ manner of waies.
- Magicians are not called of God to blesse.
- They abuse gods wordes, and wrest them to another end then God hath appointed.
- They haue no promise that their endeuour shall take effect.

37 The proud mans hart is destitute of thræ good things.
- It is hardened and wanteth godlines.
- It is voyde of Contrition.
- It is dry, wanting the dew of spirituall grace.

38 Three horrible thinges may be noted in a proude man.
- That he striueth against God. — By transgressing Gods cōmandements.
- That he will make himselfe equall with God. — By desiring to be almightie as God is.
- That he exalteth himself — In ỹ he will haue his own cōmādement obserued, though it bee cōtrary to gods cōmandement.
- That he exalteth himself aboue God.

39 Thre

39 Three things being thought vppon, shoulde abate the pride of man.
- Our birth, which is lamentable, because we are borne in sinne.
- Our life, which is nothing els but labour and griefe, and subiect to many inconueniences.
- Our death which is terrible, especially, because we shall be consumed wt wormes.

40 Three partes of repentance.
- Contrition. — In the hart. — Because we be seene wt the hart vnto righteousnes.
- Confession. — In the mouth — Because we confesse wt the mouth vnto saluatiõ, Rom. 10. ver. 10.
- Satisfaction. — In workes. — Because the offence is not forgiuen, before restitution be made.

41 Pride is an exalting of the minde which doeth raise it selfe aboue our
- Creation.
- Vocation.
- Humane condition.

42 By the shameful falles of three it doth appeare that security hath no place to rest in.
- Neither in heauen. — In heauẽ lucifer sinned through securitie.
- In paradise. — In paradise Adã sinned through securitie.
- Nor in the worlde. — In ỳ world Iudas being one of Christ his disciples, sinned thorow securitie.

43 Three things in Christ worthy to be wõdered at.
- The examples of his life. — Whereby he edified the anuious.
- His words of wisdome. — Wherby he instructed the ignorant.
- The marucls of his glorie. — Wherby he did conuert the vnbeleeuers.

44 Three benefices which wee haue receiued, ought to moue vs dayly and hourely to giue thãks vnto God.
- Our creation.
- Our redemption.
- Our iustification.

45 Let

45 Let vs giue thankes to God al the day long, and especially to acknowledge three benefits.
- Because hee hath sanctified vs beeing vncleane.
- Because we haue receiued those thinges of his maiestie which we had not.
- Because he hath giuē vnto vs those things which we neuer deserued.

46 The thankesgiuing of three sorts of men ought deseruedly to be reprehended.
- Of hipocrites which is fained.
- Of worldlings which is for custome sake.
- Of such as are newly recouered of a sickenes which is wont to be very short.

47 Preaching is vsed for three purposes.
- That God may be feared.
- That God may be known, and his wil fulfilled.
- That many may be made inheritors of eternall life.

48 Three kindes of confession in the holy scriptures.
- Confession of praise.
- Confession of trueth.
- Confession of a fault.

49 Three effectes of confessing the trueth.
- A confirming of the doctrine sent from heauen.
- A strengthening of those which are weake in faith.
- Testimonies of the iudgment to come and eternall life,

50 Christ in the fift of Mathew commaundeth vs not to sweare by 3. thinges.
- By heauen.
  - Because it is ỹ throne of God.
- By earth.
  - Because it is his foote stoole.
- By our head.
  - Because man cannot make on white hair or one blacke.

51 For 3. causes as Augustine saith, it seemes that we shoulde not sweare at all,
- Least we should take a facility in swearing.
- Least our facilitie bring vs to a custome of swearing.
- Least by that custome we fall into that dāger which is prouided for swearers.

52 For

52 For 3. causes we may lawfully sweare.
- That God may be worshipped & glorified. Esa 19, ver. 8. 1. King. 22, ver. 14.
- That trueth may be maintained.
- That Innocentes being circumuented by crafte may be deliuered from danger.

53 Three things to be obserued in othes.
- We must not vse all maner of othes.
- We must not vse them alwaies.
- We must not vse them for light occasions.

54 By 3. maner of wayes men forsweare them selues.
- Either when they deceiue or are deceiued
- When they thinke that to be false whiche is true.
- Or when they think that to be true which is false.

55 Three things are like othes.
- Vowes.
- Couenantes.
- Promises.

56 The 4. commaundement of those ten which were deliuered vnto Moses was appointed to be kept for three causes.
- To signifie vnto vs the spirituall rest.
- To maintaine ecclesiastical gouernment.
- That cattel and seruantes might cease frō their labour.

57 Three principall holidayes onwhich the Iewes vsed to goe vp to Ierusalem.
- On Easter day.
- On Whitsonday, otherwise caled the feast of Pentecost.
- On ỹ day of the feast of tabernacles which was wont to be obserued the 15 of Sept.

58 We ought to méte togither on those dayes whiche by the church are appointed holidayes for three causes.
- That me may heare the word of God.
- That we may pray vnto him.
- That we may confirm our faith with the Sacramentes.

59 Three things which as Luther affirmeth wil destroy christian religion.
- Forgetfulnesse of benifits which we haue receiued by the Gospell.
- Mans wisdome which wil bring al things in order, and with euill counsaile make common quietnes.
- Securitie which reigneth here and there, and in euerie place.

60 Three kinde of hearers of the worde of GOD are praise worthie.
- They which listen attentiuely.
- They which lay it vp in their heart.
- They which shew foorth the fruits thereof in their life.

61 The knowledge of 3. things very necessary for a christian.
- To knowe God.
- To knowe his will.
- To knowe himselfe.

62 Three most necessary things for a christian man.
- True repentance.
- Feruent praier.
- Patience.

63 The whole life of Christians as Melanthon teacheth, ought to bee directed vnto three purposes
- That God may be glorified.
- That the Church may be beautified.
- That we our selues in the Church seruing God, may looke for eternall rewardes.

64 Three thinges in a Christian whiche must agree together, That his light may shine before God and men.
- Faith.
- Doctrine, and
- Life.

65 S. Paule vnto Titus chap. 2. saieth, that a Christian ought to liue 3. manner of waies.
- Soberly.
- Honestly
- Discretly.

66 Three things God requireth at our hands. Deut. 10.
- That we feare him.
- That we loue him.
- That we walke in his wayes.

67 Paule in the epistle to ỹ Galathians doth warne Christians to take hede of three things.
- That they be not desirous of vaine-glory.
- That they prouoke not one another to anger.
- That they enuie not one another.

68 Paul in the fift to the Ephesians will not haue three things named among Christians.
- Fornication.
- Uncleannes.
- Couetousnesse.

69 Christians haue 3. accusars before God.
- The diuill.
- The lawe.
- Their owne conscience guilty of a faulte.

70 Paule in the 2. chap. to Titus, willeth a minister to do 3. things with authoritie. { To { Speake. / Exhort. / Reproue.

71 Three things are necessarie for a christian at all times. { Faith towards God. / Loue towards our neighbour. / Mortification of ẏ flesh towards our selues.

72 The Israelites being in aduersitie, and comforting and exhorting one another vnto faith and obedience vsed to speake thus as in a prouerbe. { Be of good courage. / Trust in God. / Follow thy vocation. } { That God which prouided the Ramme for Abraham to sacrifice, hee also wil sende happie successe to thy enterprises. Gen. 22. ver. 13.

73 Preachers and Ecclesiastical rulers should alwaies meditate on 3. sayings in the scripture, and not suffer them to slide out of their memories. { We must one day render an account of our stewardship, and of euery idle word. Luk. 16. / Whē I shal say vnto the wicked, thou shalt surely die, and thou giuest not him warning, nor speakest to admonish the wicked of his wicked way, that he may liue the same wicked man shall die in his iniquitie, but his blond wil I require at thy hand. Ezech. 3. verse. 18. / An hard iudgement shal they haue ẏ beare rule. Wisd. 6. ver. 5.

74 Three things by which appeareth, that it is very difficult to preach. { Because of all things it is most laborsome. / Because of all things it is most dangerous. / Because of al things in the world it is most despised, and subiect to the iudgements of most vile persons,

75 Three things necessarie for a Preacher that he may haue many hearers. { Learning. / Eloquence. / Holines of life.

76 The preacher of the worde of God ready to goe vp into the Pulpet, must remember three things. { That he hath Christ for his iudge. / Angels beholders of him. / Simple hearers, whose mindes are easilye wounded.

77 Three ornaments fitte for a ministers houle.
- An open gate.
- A godly houshold.
- A good libzarie.

78 Three sorts of euil ministers
- Which teach ill, and liue wickedly.
- Which teach well, and liue euilly.
- Which teach ill, and seeme to liue well.

79 One of these 3. things doeth surely happen vnto Ministers which preach the worde of God in euil princes courtes.
- Either for feare they denie their maister Christ, as Peter did. Iohn. 18.
- Or they are handled as Christ was in Herodes court, and made a mocking stocke. Luke. 23. verse. 11.
- Or they are cast in prison, tormented and slain, as was Iohn Baptist, Mathew 14. verse 10.

80 Three horrible euils were ye cause of the rich mans cõdemnation of whom there is mention made in the 16. of Luke.
- Securitie in that he didnot repent, nor had no feeling of Gods wrath and iudegment.
- Riot and surfeitting, Hauing no care of the saluation of his soule.
- Want of faith. In that he did not respecte Lazarus: for where true faith is, there cannot be crueltie towards the afflicted.

81, The man is blessed that doth these 3. thinges. Psal 112.
- Pitieth the poore.
- Lendeth to them that want.
- Gouerneth his affaires by iudgment.

82 Truth is stronger then three strong thinges. 1. Eldras. 3.
- Strong wine.
- A woman.
- A strong king.

83 Heretikes do represent the properties of 3. beasts. Bernard.
- They are byting lyke dogs.
- Subtill like foxes.
- Proud like lions:

84 Histories and the old fathers doe attribute three things vnto heretikes.
- Great knowledge.
- A shew of wonderfullull holines.
- A disagreeing with other Churches.

85 Three

85 Three sortes of Angells.
- The sonne of God. Gen. 48.
- The preachers of the word. Malach. 2
- Spirits created by God. Mat. 18. 2 Pet. 2

86 For 3. causes heretikes doe troble more the godly teachers, then the common lay men.
- Godly teachers do more easily vnderstand their deceites, and barke at them as good dogges doe in the entrie of their masters house.
- Godly teachers cannot defende themselues with externall force, and many times the communaltie which should defend them, doth forsake them.
- The pretence of heretikes is alwaies to diminish the glorie of God and holye worshippe, whereof the ministers are perfect and godly teachers.

87 Three things to be noted in the enimies of Christ and his Church.
- First, they are vnthankefull, and after the maner of ỹ worlde, for a great good turne they repay great ingratitude.
- Secondarily, they haue zeale wõut knowledge, they will seeme and be accounted defenders of trueth.
- Lastly, they are manslears & doe all things with execrable cruelltie.

88 Three sortes of hypocrites workes which compell Esay in his fift chapiter to crie, Wo vnto them.
- Such as speake good of euill, & euill of good.
- Such as stand in their owne conceits.
- Such as draw wickednes vnto themselues with the cordes of vanitie.

89 Whatsoeuer we doe is both good and iust, if we be not deceiued with three thinges. Augustine.
- If forgetfulnesse confound not our memorie.
- If error obscure not our vnderstanding.
- If iniquitie depraue not our will.

90 Hypocrites, as Bernard witnesseth are
- Judges. — But, without authoritie.
- Witnsses. — But, by heare say.
- Accusers. — But without truth.

91 Christ hath 3 sortes of souldiers.
- Some he hath placed in the kingdom of the earth, and these are fighting souldiers. Ephes.6
- Some are triumphant souldiers, for these he hath ordained the kingdome of heauen vnto whom after the victorie, he wil giue a crowne. 2. Tim. 4.
- Some are cowardes and fugitiues, and for these he hath appointed the prison of hell. Esay. 24

92 The godly are afflicted some time for 3. causes.
- That their faith may be tried.
- That true repentance may increase in thē.
- That they may be stirred vp vnto the desire of eternall life.

93 The thoughts of men not regenerate, are of 3. sorts 1. Iohn. 2 verse. 16.
- After the concupiscence of the flesh.
- After the lust of the eyes
- After the pride of life.

94 Let a minister liue so that he may bée as a paterne of good life vnto his hearers, following the example of Paule.
- 1. Cor. 4. verse 16.
- 1. Cor. 11. verse 1.
- Phil. 3. verse 17.

95 The chiefe knowledge of a Christian consisteth in 3. things.
- To beléeue inuisible thinges.
- To hope for thinges promised.
- To loue God, though he seeme to shew himselfe to be our enemie by punishing vs.

96 Thrée things to be obserued in all thinges that we doe.
- That we followe the expresse word of God
- That, we craue Gods aide.
- That we loke for such euent as shal please him to send.

97 Thrée giftes of God which procéede out of his owne mouth Prouerb. 2.
- Wisedome.
- Knowledge.
- Vnderstading.

98 Thre

98 Three kindes of knowledge requisite in a Christian.

- Wisedome to knowe what belongeth to God that we may desire heauenly things.
- Understanding for the worlde that we may learne to despise it.
- Foreknowledge of our death, ỹ while we liue we may liue to God.

99 For 3 causes it was necessary that Christ should rise again the third day.

- That the prophesie might be fulfilled. Hos. 6. verse 2.
- That his bodie should not corrupt. Psal. 16. verse 14.
- That the omnipotencie of his Diuinitie might be linked with his humanitie.

100 Three argumentes and testimonies agaynst the Anabaptistes to proove that Christ was borne of the flesh of the Virgine Marie.

- Of the promises made vnto Abraham and our fore fathers. Gen. 22. verse 18. item 26. verse 3. And in thy seede shall all the nations of the earth bee blessed. All such promises shoulde be false, if Christ had not come out of the wombe of the Virgine Marie.
- It is necessarythat Christ should take flesh of the virgin Marie, seeing in many places of the scripture he calleth himselfe the sonne of man.
- It is manifest in the first chapter of the epistle of S. Paule to the Romans, verse 3. the wordes be these, Who was borne of the seede of Dauid according to the flesshe

THE FIRST HVNDRETH OF THE Triplicitie of Philosophie.

1 The whole course of mans life consisteth in these three.
- To be borne weeping.
- To liue laughing.
- To die sighing.

2 Hee is worthyly called a wise man
- Which remembreth things past.
- Which marketh the course of thinges present.
- Which foreseeth things to come.

3 Three thinges obtaine great frendship.
- Faire speech in presence.
- Good report in absence.
- Faithfulnes in frendship.

4 Three sortes of men differ in wishing.
- The ambitious. — Wisheth so much, that for it hee is hated.
- The base minded. — Craueth so little, that euery mã ouercrowdeth him.
- The vertuous. — Desireth a meane with loue.

5 Three sorts of men accounted happie in this world.
- He that oweth nothing.
- A man single and not maried.
- He that hath new buried his rich parents.

6 Three sortes of men wofull to be seene.
- A rich man fallen into pouertie.
- A vertuous man dispraised.
- A wise man scorned of the ignorant.

7 Three thinges which euery man doth in respecte of his enimies.
- He feares — Whom he feares.
- He hates — Whom he hates, he bewares.
- He bewars — Whom he bewares he seekes his destruction.

8 Plutarch doth require these 3. things in a young man.
- Temperance in his minde.
- Silence in his tongue.
- Bashfulnes in his countenance.

9 The art of gouernment was { Found out. By experience. / Defended. By ſcience. / Conſerued. By prudence.

10 Pride is noted in a man by 3. things. { To ſhew a certaine ſtatelines in going. / To diſdaine his companions and equals. / To ſeparate himſelfe from the companie of others, with a vaine kind of ſelfeloue.

11 Three cauſes why a man may be earneſt in giuing good counſell, becauſe { It is an eaſie thing, / Of little coſt. / And the beſt gift a man can giue vnto his friend.

12 Three deſires amongſt frēds { To enioy health. / To poſſeſſe honour. / Not to ſuffer neceſſitie.

13 Three ſoueraigne plaiſters for a heart which is greeued. { Temperance. / Time. / Forgetfulnes.

14 Three things good for euery man. { To vnderſtand well. / To ſpeake better. / To doe beſt of all.

15 Alphonſus king of Aragon, vſed to thanke God moſt hartily eſpecially for 3. cauſes. { For that he made him a man, & not a brute beaſt. / For that he was a chriſtian. / For that he was Prince and ruler ouer ſo many countries.

16 Plato at the point of death, yeelded thanks vnto nature, for 3 cauſes. { That he was borne a man, and not a beaſt. / For that he was a Grecian borne, and not a Barbarian. / That it was his chance to liue in the time of Socrates.

17 Ariſtotle ỹ philoſopher approching vnto death, his ſcholers requeſted him to vnter ſome ſententious ſaying vnto them inſtēd of a laſt wil & teſtament, who ſighing, ſaide { I came hūbled into this world. / Here I haue liued carefully. / I depart troubled, being vnſkilfull and ignorant.

18 As dogs be like wolues so three sorts of mẽ are like friendes.
- Parasites. — Fawne for the belly.
- Flatterers. — Cosen for the coyne.
- Hypocrittes. — Dissemble in religion.

19 The couetous mã doeth alwaies offende three persons.
- God.
  - From God, he withholdeth his right. — Unthankful to God.
- His neighbour.
  - He denieth things necessary vnto his neighbour. — Wicked to his neighbour.
- Him selfe
  - He keepeth that which is Euedefull from himselfe. — Cruell to himselfe.

20 Euill counsellors teach a yong and vnskilful prince, 3. things which afterward hurt him and his subiects much
- To prefer
  - Profite before honestie.
  - Gaine before vertue.
  - Tyrannie before modestie.

21 A good counseller shoulde be furnished with these 3.
- Experience of many thinges.
- True loue towardes him vnto whome he ministreth counsell.
- Libertie to speake freely.

22 Three things ought to bee considered in a witnesse.
- The nature. — That a witnes be a mã and not a womã, for women are diuers & inconstant in their report.
- The condition. — That he be frée & not a bõdslaue for he wil conceale a trueth for feare of his masters displesure
- The life. — That he be innocent & not infamous, for iustice will not accompany a wicked man.

23 We ought to beare 3 sortes of affection towards him that is conuicted of a crime.
- Loue. — Cõsidering his nature, we ought to loue him, because he is a man.
- Hatred. — Considering his fault which he hath cõmitted we should hate him.
- Pitie. — Considering ỳ paine which he must suffer for his fault we ought to pitie him.

24 No man ought to praise himself, nor desire to be praised for 3. causes.
- For if he respect the time he hath passed he shall finde that he hath done many thinges for which he ought to be sory.
- If he consider of the time to come, he shal perceiue many imminent dangers whereof he should be afraid.
- If he regard ỳ preſẽt time, he shal find many defects & much want in himselfe, which minister occasion of bashfulnesse.

25 Upon 3 occaſions men vſe to excuſe themſelues for not doing thinges which they were enioyned to dos.
- Either when they are weary & would reſt.
- Or when that which is appointed doeth ſeeme to be hard and difficult.
- Or when it ſeemeth to be vnfruitefull and vnprofitable.

26 For three cauſes wee ought to vſe fewe words.
- Becauſe of manye wordes, proceede many faults.
  - Socrates the Philoſopher holding his peace amongſt cõpany & being aſked why he did ſo, anſwered, Becauſe I haue bene ſory ſometimes for ſpeaking, but neuer for holding my peace.
- Becauſe it is a ſigne of Fooliſhneſſe to vſe many words.
  - Solon the Philoſopher being ſtilt when other men talked, one demanded of him whether he held his peace for want of wordes to ſpeake, or for that he was a fole: He anſwered. No fole can hold his peace.
- Becauſe many words are the cauſes of diſcontentment & diſpleaſing.
  - Xenocrates the Philoſopher ſayd vnto one y was a great babler, If you hard your ſelfe with my eares you would hold your peace.

27 Thoſe which are angry make ſmalle account of 3 thinges which ſhould be highly eſteemed.
- Olde age which ought to be reuerenced.
- Affinitie nr kinred.
- Benefits which are paſt.

28 Thoſe iudges cannot iudge vprightlye, which either
- Suffer themſelues to be corrupted with gifter.
- Are moued with authoritie.
- Will requite frendſhip, or reuenge enmitie.

29 Our minde muſt be preſerued from three things.
- Anger. — Fretteth.
- Hatred. — Conſumeth.
- Glorie. — Puffeth vs vp with pride

30 A guiltie conſcience worketh 3. miracles.
- It maketh the heauen & earth though they were x. times greater then they be, to be narrower then a mouſe hole.
- It cauſeth ſtrong men to be ſo fearefull that they are aſtoniſhed at the ſhaking of a leafe.
- It ſtirreth vp the little dog, which though it hath ſlept all his life time, yet at his death it barkes, & is in the ſtead of a thouſand witneſſes.

31 Three thinges make a man very sorrowfull.
- That he must die,
- That he knowes not when.
- That after death he knowes not where he shall be.

32 Three powers of the soule assigned vnto three partes of the bodie.
- Reason to the head.
- Anger & other perturbations to the heart.
- Lust and concupiscence to the liuer.

33 Three instrumentes of mens actions.
- Sence.
- Understanding.
- Appetite.

34 The countrey life is maistresse of three things.
- Frugalitie.
- Diligence.
- Justice.

35 The whole life of man passeth away with doing three vnnecessary things.
- A great part with doing euill.
- A greater doing nothing.
- The greatest with doing things to small purpose.

36 Al men are busied about one of these 3 things.
- Honestie.
- Profite.
- Pleasure.

37 The Sunne hath 3. titles atttributed vnto it.
- It is called
  - The eye of the worlde.
  - The pleasure of the day.
  - The beautie of heauen.

38 The Astronomers testifie that there commeth profite from the Sunne 3. maner of wayes.
- By influence.
- By motion.
- By light.

39 The world is likened to the sea for 3 causes.
- Because it
  - Swelleth
    - With pride.
  - Burnes
    - With couetousnesse,
  - Fometh.
    - With lust and riot.

40 We ought to rule our tong in speaking, 3. maner of wayes.
- To speake but little of the nobler sort.
- To speake well of all men.
- To speake nothing in commendation of our selues.

41 Hée that will liue in quiet, must frame himself to 3. things. — To: Heare. / See. / And say nothing.

42 Democritus the Philosopher is thought to haue thrust out his owne eies for 3. occasions.
- Because his sighte did hinder his inwarde meditations.
- Because he coulde not looke on women without lusting after them.
- Because he could not patiently abide to beholde the florishing estate of wicked men.

43 The Philosopher Aristotle beleeued but 3 thinges.
- That which he touched with his hand.
- That which he sawe with his eies.
- That which he could comprehend in argument.

44 Hope is good for 3 causes.
- It is a remedy in aduersitie, wiping teares frō the eies, for hope only doth sustaine thē whome iniurous fortune doeth oppresse.
- It nourisheth the life, promising better successe to morrowe.
- It leaueth not a man at his death, but exalteth his harte to immortalitie.

45 Hope doeth comfort 3. sortes of men, of whome others are past hope.
- Him whome the Phisitions haue giuen ouer.
- Him that is bound & cast into a deepe dongeon.
- Him that hath suffred shipwracke being tossed with waues: hope perswades to cast his armes abroade.

46 Hope is misliked of some men.
- Plato and Pindarus call it a dreame of him that waketh.
- Cato saith, ý it maketh great things small, and small things nothing.
- Another saith, that it is a griefe and an vnprofitable burden which wanteth euent.

47 Three things to be noted cōcerning the affection of loue.
- To loue them which hate vs, is a deuine vertue.
- To loue them that loue vs again, is a common thing amonst men.
- But to hate them that loue vs, is worse thē brute beastlynesse.

48 Three things requiſite in al good works.
- Knowledge how to do them.
- Power able to do them.
- Will to be readie to do them.

49 Three guides to pouertie,
- Gluttonie.
- Sloth.
- Whoredome.

50 Three things worthy praiſe are attributed vnto perſeuerãce
- Cicero ſaith, it is a ſtedfaſt and continuall vpholder of that which is grounded vpõ reaſon.
- It doth ſearch out the truth, and follow it alwaies.
- It cannot be altered to departe from the truth, neither by fauour, allurements, nor giftes.

51 Three moſt dãgerous things will not alter the mind of a iuſt man (being reſolute in his purpoſe) from the ſtate of ſtedfaſtnes, Horace.
- Not the rage of citizens commanding that which is euil.
- Not the puffed and ſwolne countenance of a terrible tyrant.
- Nor Iupiters thunderboltes, the gates of hel, no though the world ſhould be turned topſi-turuie.

52 Three abhominable ſayings of the Epicures.
- There is no pleaſure after death.
- A vengeance on him that careth for to morow.
- Neither feare thou the latter day, nor wiſh for it.

53 Three cauſes why men loue one another.
- One loueth becauſe he is loued.
- Another becauſe hee is aduaunced to honour.
- The third, becauſe he loketh for ſome beneſit at his hands whom he loueth.

54 Vid doth ſtudie to conioine 3. things her with ſelfe.
- Power.
- Nobilitie.
- Riches.

55 Thre things which Phytagoras chiefly wiſhed for himſelfe.
- Beautie.
- Riches.
- Health.

56 S. Ierome writing to Ruffinus ſaith.
- That a friend.
  - Is long ſought for.
  - Scarcely to be found.
  - And hard to be kept.

57 Phauorinus writing of ambitious perſons ſaith, that
- Some be ſcoffers.
- Some full of hate.
- Some be miſerable.

Which ambitiouſly attempte high matters.
Which haue obtained things to good for their degrees.
Which are deceiued by hope.

58 Three things which cauſe a man keepe his frends.
- If he giue much.
- If he aſke litle.
- If he take nothing.

59 Three things which we ought to take in good worth of our friend.
- A gift.
- His good will.
- His counſell.

60 The minde which is couetous of money knoweth
- Neither howe to abſtaine from that which is forbidden.
- Nor how to reioice in that which is graunted.
- Neither howe to frame it ſelfe vnto godnes.

61 Cicero ſaith, that he is wont to be called a thriftie fellow.
- Which neither, for feare doeth forſake his forterſſe, which is the part of a coward.
- Neither for couetouſneſſe doeth not reſtore that which was cloſely committed vnto him, which is a point of iniuſtice.
- Neither raſhly hath miſbehaued himſelfe, which is ſtarke folliſhnes.

92 You may marke three things in ſlaunderers.
- They are vaine in hart.
- They haue lyes in their mouth.
- Their throtes are open ſepulchers, breathing out filthy & abhominable ſpeeches, which ſeeme to infect the aire, euen like ỹ ſtench of dead bodies

63 Such as are hearers of slanderers, as Philostratus witnesseth are
- Louers of many wordes.
- Followers of lightnes and crudelitie.
- Curious hearers of iust matters.

64 Trueth is likened vnto these 3. thinges.
- The light. — For the light is pleasãt vnto him y hath a cleare sight, but offensiue to one that is pore blinde.
- The smell. — The smell which is comfortable to man, will either driue away or kill a serpent.
- The Taste. — Bread is sauory to a sound taste, but vnsauorie to him that hath a sore mouth.

65 Hatred is likened vnto these 3. things.
- Fire. — For as the fire doth consume that substance whereby it is norished, so hatred consumeth the hart wherein it hath bin nusled.
- A Moth. — As the Moth doeth gnaw ỹ garment whereof it is bred, so hatred gnaweth the harte wherein it is conceiued.
- A Bee. — As a bée pricking another doth lose his sting and can neither make hony, nor liue but a small time after, so the hart pricking another with the sting of hatred doth lose many swéete vertues and killeth it selfe.

66 Thrée things to be learned of thẽ that applie themselues to any Arte.
- Let him be apt to learne, neither let him perswade himselfe that he knoweth all things after a litle instruction.
- Let hym be ready to beléeue, though he vnderstand not al things, because as Aristotle saith: the learner must beleeue.
- Let him be obedient, & not contemne good admonitions, nor condemne wholsome counsels.

67 Thrée thinges beeing in one man, make him very learned.
- Arte maketh him certaine.
- Use maketh him ready.
- Imitation maketh him expert.

68 The drunken man commeth in contempt by his surfeiting
- He is an abhomination before God and his angels.
- He is scoffed and scorned of men, & thought vnfit for honest exercises.
- He is confounded with the diuel, and led in all maner of mischiefe.

69 Drunken men by too much swilling, bring 3. euils vpō themselues.
- To stumble and tremble.
- Madnes.
- That at length they die, either blasted or striken with a planet.

70 King Philip of Macedon received 3. lucky messages at one time.
- That he had wonne the games at Olympus by the running of his chariots.
- That his Captaine Parmenio had ouerthrowne the Dardanians.
- That his wife Olympia had borne him a sonne which was called Alexander.

71 Three things to be required of a Iudge, which are necessarie to the discharging of his office.
- Let him heare the accusation, and listen as well to the poore mans complaint, as to the rich mans request.
- Let him sift the accusation by examining witnesses, & allowing of lawfull proofes.
- Let him pronounce the sentence of Iustice earnestly, without respect of fauouring one, or hating the other.

72 The Iudge muste haue respecte vnto three things.
- The law.
  - The authoritie of the law must be defended without crueltie.
- The guiltie.
  - The former life of him that is guiltie, his disposition, and his nature must be considered.
- The people.
  - He must haue respect vnto ỹ people, least he spare them that be guiltie to the hinderance & danger of the common wealth.

73 Three thinges as Aristotle saith, make a iudge ignorant of the truth.
- Loue.
- Hatred.
- Priuate gaine.

74 Lycurgus & almost al ỹ other Lawreaders of the worlde, albeit in many things they were different, yet they had full concord & agreement in these three.
- To honour God.
- To owe compassion to the poore.
- To beare a reuerence to olde men.

75 All mens actions, or all the deedes of men are threefold.
- Some things are done to a godly & a honest ende and purpose, and these are worthye praise.
- Some are done vpon vrgent necessitie, and these are not worthy of excuse.
- Some are done to an euil intent, yet not of necessitie, and these deserue punishment.

76 A wise man lamenteth and repēteth that he hath done these 3. things.
- Gone by sea, when he might haue gone by land.
- That he hath reuealed his secrets.
- That he hath let one day passe without doing some vertuous thing.

77 Marcus Sergius had the vse of 3. hands.
- A right hand. — When he lost his right hand he receiued 23. woundes.
- A left hand. — He fought in 4. sundrie battels with his left hand.
- An iron hand in stead of his right hand. — He fought with his iron hande at the siege of Cremona and tooke 12. places in Gaule

78 Three great benefites we receiue when we eate cheries.
- They clense our stomacke.
- The meate of them breedeth good bloud.
- The kernels of them are good against the disease of the stone.

79 The gentle minde is of three sortes.
- Wilde to suffer.
- Readie.
- Willing to helpe.

80 We must put 3. thinges out of our mindes.
- Cares.
- Feare.
- The desire of other mens wealth.

81 Golde as Baſilius ſaith, is
- The ſnare of ſoules.
- The hooke of death.
- The baite of ſinne.

82 The craftines of the Eagle is knowen by thꝛee things.
- She layeth ſtones in the neſt which haue the vertue to dꝛiue away ſerpents.
- She teacheth her yong ones to flie.
- She buildeth her neſt in a ſafe place.

83 Thꝛée excellent things in the flying of the Eagle.
- She flyeth very ſwift.
- She fl eth far higher then any other bird.
- She is neuer wearie of flying.

84 Thꝛee things ſhew ỹ there is great clemencie in Lions.
- They wil not hurt them that lie groueling
- They will exercíſe their crueltye ſoner againſt men, then women.
- They will not hurt chilozen vnleſſe it bee when they be almoſt famiſhed foꝛ hunger.

85 There bee 3. things in ỹ night which cauſe vs to ſleepe.
- The darkeneſſe. — Foꝛ men deſirous to ſleepe, doe ſeeke the darkeſt places.
- The colde. — Foꝛ both in winter men ſleepe moꝛe ſoundly, & ſuch as are colde of complexion, will ſleepe longer then others which are hote.
- The moiſture. — Foꝛ according to Philoſophie, moiſte vapours ariſing from the ſtomacke, and aſcending to the bꝛaine, doe pꝛouoke ſleepe.

86 There be 3. things very commendable in the Dolphin.
- The loue it beareth vnto man. — Arion was ſaued in the ſea by a Dolphin.
- The protection of her yong ones. — If it chaunce any of her yong ones to be taken by Fiſhermen, they will not foꝛſake them, but follow them ſo extremely, that they will ſuffer themſelues rather to be taken, then foꝛſake them.
- Her ſwiftnes. — Foꝛ Plinie repoꝛteth, that ſhe is the ſwifteſt of all fiſhes.

87 The

87 We must seek to get money for 3 causes.
- For necessarie expences.
- To keepe credit.
- To preuent grieuous mishaps.

88 Three fa[m]ous ciuill warres among the Romans.
- Betweene Sylla and Maurius.
- Betweene Cesar and Pompey.
- Betwne Antonius & Augustus Octauus.

89 Three thinges necessarie for the increase of corne.
- Good sæde.
- Good ground.
- Gods blessing.

90 Three monstrous thinges which be in many men.
- An enuious harte.
- A couetous minde.
- A proude looke.

91 Three thinges very necessary in warr to obtaine victorie.
- To deliberate & consult wisely of al things.
- To keepe close that counsell which is concluded on, least by treason it be reuealed to the enemies.
- To knowe assuredly by espials the conditiõ and state of the aduersaries.

92 Charles the 5. said, that there is three things which maintaine warre.
- Victuals.
- Money.
- Souldiours.

92 Three things needful for thẽ that wil ouercome cruel enemis with a smale armie.
- Punition.
- Money.
- Counsaile.

94 He that will place his battell must forsee three thinges.
- The sunne.
  - The sunne before the face taketh away the sight.
- The dust.
  - The dust filleth the eies and hurteth them.
- The wind.
  - The winde in fight helpeth the weapons.

95 Three things which deserue the praise of gentlenesse.
- To ouercome cruelltie with gentelnesse.
- To moue them to be better affected that doe vs iniurie.
- To suffer patiently what soeuer is done vnto vs.

96 We may read in the chronicles of Flaunders, that king Edward of Englande warring against Philip Valesius King of Frãce, by his letters offred him 3. conditions. To fight either

- Person to person. — King Philippe made answere, ỹ he woulde none of his offers, neither would yeld to any thing which he, demaunded.
- A hundred against an hundred.
- Armie against armie.

97 Tamburlanes of a shepheard being made king of Persia, when he wẽt to lay siege to any town, he would 3 sundry dayes pitche 3. tents of sundry colours, signifying 3 things.

- The 1. day a white tent. — The white signified, that he woulde not hurt any that would yeeld vnto him.
- The second day a red tent. — The redde signified, that hee would put euery one to the sword.
- The 3 day a blacke and smokie tent. — The blacke and smokie tent signified, that whatsoeuer remained, shoulde smell of fire and smoke.

98 That a man may sinne the lesse, let him take heede of three thinges.

- Euill occasions.
- Euill customes.
- Euill conuersations.

99 Three sortes of men which care not greatly for meat.

- Couetous men.
- Such as be sorowfull in hart.
- They that loue solitarines.

100 We must not be curious, nor carefull in three things.

- Of good rule and order in another mans house.
- Of the diuine gouernment of the almighty
- In the counsels of noble men.

THE SECOND HVNDRETH OF THE Triplicitie of Philosophie.

1 Three thinges disclose mens impatience, and make thē murmure.
- To serue without recompence.
- To aske and be denyed.
- To giue and haue no thankes.

2 Three things which euery mā is loth to indure.
- Pouertie in olde age.
- Infamie after honour.
- Banishment from his naturall countrie.

3 A man is most grieued for 3. things.
- To see the death of his children.
- To heare the losse of his goods.
- To see the prosperitie of his enimies.

4 Three things vndoe a man.
- To defer and prolong his busines.
- To meddle with other mens matters.
- To reiect the good counsell of his frends.

5 Three enimies to good counsell.
- Yaft.
- Anger.
- Couetousnes.

6 Three thinges make a man willing to serue.
- Gaine.
- Loue.
- To see his seruice acceptable.

7 Chilo the Græcian beeing asked what was hard, answered.
- To keepe close secret counsell.
- To keepe a man from idlenes.
- To suffer wrong.

8 Hee that yeeldeth himselfe to the world, ought to dispose himselfe to 3. things which hee cannot auoide.
- To pouertie, for hee shall neuer attaine to the riches that he desireth.
- To suffer iniurie paine and trouble.
- To business, without expedition.

9 Three

9 Three sorts of men ought not to bee made partakers of secrete counsell.

- The man that wil be often angrie for smal occasions.
- The drunkard that in his fit will report al he knoweth.
- He that is in subiection to a woman.

10 Pythagoras beeing demanded of king Leontius, what difference there was betweene Philosophers and other men, answered, Mans life seemeth to be like a congregation assembled to se a game to which mē resort for sundrie purposes.

- Some by theyre ownactiuity to winne the worship of ỹ game.
- Some for Lucar sake to buy or sell somewhat.
- Other some minding neyther to gain not to profite, come onely to beholde & see what is done.

In like maner men whiche are come vnto this lyfe as out of an other life & nature, occupye themselues wt diligēce either

- To get praise.
- Profite.
- Or regarding neither applie their myndes to searche and knowe the nature of things, of which sorte are Philosophers, that is to say, Louers of wisedome.

11 Glory is sought for, 3. maner of waies.

- Either by doeing some valiant acte which may be eternized in the register of fame.
- Or by writing somewhat which the posteritie may read and maruell at.
- Or erecting som famous building for a monument.

12 Three sorts of men whose maners are worthy to be reprehended.

- They which neither inuite their neighbors to banquets, nor being inuited themselues will come vnto them.
- They which inuite others, and bestow bāquets on them, but they themselues despise other mens good cheare.
- They which being inuited will come vnto banquets, but will inuite no man to any banquet of their cost.

13 Three

13 Three things necessarie to ỹ maintenance of our bodies.
- Sufficient meat to appease the rage of hunger.
- Clothing to couer the bodie, and expel cold.
- Sléepe which doth refresh ỹ wearied limbs with labour.

14 The body coueteth 3. things
- Good cheare.
- Sléepe.
- Merie talke.

15 Three sortes of men haue sundrie sortes of maners in giuing and taking counsell.
- One sort of men, which sée what is to bee done and doe it, and these bee the beste sort.
- Another sort are those, which though they see not into the matter, yet they obey thẽ which haue more knowledge then themselues and these also are good.
- The third sort (which are altogether ether vnprofitable & abhominable) are of those men which are neither gouerned by their owne wisedome, nor will bee ruled by the wisedome of other men.

16 Three thinges which for the vncertaintie of that which may ensue, a man cannot safely giue counsell to enterprise them.
- To take a wife.
- To trauell by sea.
- To follow warfare.

17 Three things to be noted in giuing counsell.
- To giue counsell to a foole, it is charitie.
- To giue counsell to a wise man, is a signe of vaineglorie.
- To giue counsell in a froward time, is a token of wisedome.

18 For 3. causes as Auicene saith, our dinners ought to be greater thẽ our suppers.
- Because in the day time our natural heate is helped by the heate of the sunne to concoct our meate.
- They which exercise themselues had néed of meat, that they may be able to labor. But in ỹ day time men exercise thẽselues, therfore they had néed of more meat.
- With exercise our nourishmẽt is easily digested. Therfore in the day time we néed more meat thẽ at night

19 Three reasons which Galen & Hipocrates alleadge to proone that it is necessarie for the helth of our bodies to eate more meat at supper then at dinner.

- Because the time is longer betweene supper and dinner, then betweene dinner and supper, wherein seing we maye concocte more meat, we may also eate more meat at supper.
- Because sleepe following after supper, doth helpe concoction. Hipocrates 1 Aphoris. 15.
- Rest & quietnes helpeth concoction, and digestion, whereas litle mouing or exercise is very hurtfull after meate.

20 In histories we can reade of 3. cities onely which were besieged three yeares continually tother.

- The first Bizantium, in the time of Seuerus the Emperour.
- The second Bethoron, in the time of Adrian the Emperour.
- The third Samaria.

21 Three sortes of men whiche should not bee hindered in their purposes.

- Ye which will lawfully marry a wife.
- Ye which will helpe the needie.
- Ye which from a wicked life is purposed to returne to vertue.

22 Three things are required as necessarye for a manne and his wife.

- Loue in the hart.
- Concord outwardly, in dwelling together peaceably.
- Both an outward and inwarde agreement to do good works.

23 Dayly exercises of reasoning and disputing, are profitable for 3. things.

- They sharpen the wit wonderfully.
- They do consume & strenthen our iudgement concerning profitable and necessary things.
- They brede quicknes in resoluing doubts and intricate questions.

24 There is a continuall desire of riches in men, as saith Democritus.

- Ye that hath nothing, is troubled with a desire to get wealth.
- Ye that hath enough, is molested w cares, in keping that he hath.
- Ye that hath lost all he had, is vexed with sorow for his mishap.

25 Three

25 Three sortes of men gather riches couetously for 3 causes.
- Ye that is giuen to pleasure, loueth riches that by the help of them he may continue in his voluptious vaine.
- Ye that is ambitious and desirous of vain glorie, desireth treasurre, that by the ayde thereof he may be aduanced & accounted honorable.
- A man fearing future powertie, scrapeth vp wealth by hooke or crooke, heapeth it, and keeketh it, doubting hunger, age, diseases, banishment, &c. and reposing more trust and confidence therein, then in God.

26 Three thinges which seeme to make a man happie.
- Sufficiencie — Wanting nothing.
- Tranquilitie — Grieuing for nothing.
- Securitie. — Fearing nothing.

27 Three thinges proper vnto beautie.
- It is fraile, and fadeth in short time.
- Many wicked vices of the minde, are couered with the vale of beautie.
- It hath brought commoditie to fewe, but many vnto destruction.

28 Our auncestours feigned a triple fortune, or 3. fortunes.
- One blind. — She was called blind, because she bestowed benefits vpon euill & vnthankful persons.
- An other mad and furious. — Mad, because she easily snatcheth & taketh awaye that which she hath giuen.
- The third deafe. — Deafe, because shee will not heare ỹ cõplaints of ỹ poore.

29 Ignorance is of three sorts.
- Some is good when wee are ignorant of euill.
- Some is euill when wee are ignorant of good.
- Some is indifferent which is neither good nor euill.

30 We are ignorant of many things which we might know, and that for 3 causes.
- Either for careleslnes of the knowledge of them. — This kind of ignorãce hath no excuse.
- Or for sloth to learne them.
- Or for shamefastnes to enquire after thẽ.

31 Ignorance also is of 3. sortes after another manner.
- One is affected, which will not knowe that which it knoweth.
- Another grosse, which for slouth and negligence, will not learne and search foorth.
- The third inuincible, which remaineth after all diligence.

32 Three thinges which are a ioy to beholders.
- To see agrement amongest brethren.
- Loue amongest neighbours.
- A man and his wife keping faith and loyaltie together.

33 Beautie hath prerogatiue aboue deformitie, three maner of waies.
- Beautie setteth forth honestie, as saith Pacatus, for vertue in a comely bodye is alwayes more acceptable.
- We more willingly talk with those which are faire, then those which are foule, as Aristotle witnesseth.
- Beautie is of more force to commende any body, then any letter of commendation.

34 Three thinges make men breake their couenants.
- Ungodly desire of gaine.
- Heady anger.
- Lust which sets mens hartson fire.

35 Three euils for the morte parte accompany beautie.
- Faire people are disdainfull, and pride followeth beautie, and beautie how litle soeuer it is, proude it is.
- There is great strife betwirt beautie & chastitie. And that which pleaseth manye is kept with great danger.
- It is an occasion of sinne, or a stirrer vp of foolish loue: for lightnesse hath alwayes beene a suter to the fairest.

36 Three excellent gouernors.
- God gouerneth the worlde.
- The minde gouerneth the soule.
- Wisedome doeth rule and gouerne the felicetie of this life.

37 Lampedo is iudged happie for euer (as Plinie writeth) for 3 causes, for that she was
- A kinges daughter.
- A kings wife.
- A kings mother.

38 Al moral Philosophie is deuided into 3. parts.
- Ethicall. — Which pertaineth to the gouernement of a mans owne selfe.
- Oeconomicall. — Which belongeth to ỹ gouernment of a mans house.
- Politicall. — Which concerneth the gouernment of the common wealth.

39 Three thinges which whette the eie sight.
- To viewe fountaines of water.
- To Looke vpon grẽn thinges.
- To behold a mans selfe in a looking glasse.

40 Three commodities of letting blood.
- It cheareth the hartes of such as are sad
- It appeaseth such as are angrie.
- It keepeth louers from running mad.

41 Three sortes of people will tell trueth alwayes for the most part.
- Children.
- Fooles.
- Careless men.

42 Three chiefe parts in a man.
- The braine. — Yeeldeth sence.
- The hart. — Life.
- The liuer. — Nourishment.

43 Three things which can seldome or neuer be cured.
- Frensie.
- Heresie.
- Iealousie.

44 Three thinges necessary to obtain and maintaine by authoritie.
- Wonderfull wisdome.
- Happie and prosperous successe in the businesse of our vocation.
- The good opinion and inclination of the peoples mindes towards vs.

45 Crafty and bould counsels haue three thinges proper vnto them.
- At the first, in shew they doe delight.
- Afterwarde, being in execution, they appeare hard to be compassed.
- Lastly, in euent they are found to be woful and lamentable.

46 We may foretell of ỹ change of weather 3 maner of wayes by the moone.
- The moone appearing pale, it betokeneth we shall haue raine.
- The Mone appearing red, foreshewеth we shall haue windes.
- The moon appearing white, presageth we shall haue faire weather.

47 Three thinges whych are as necessary as as any phisike.
- A ioyfull heart.
- Quiet rest.
- A moderate diet.

48 Three thinges necessary to be knowne in drinking.
- To drinke but litle and often at dinner.
- Not to drinke betwene meales.
- To drinke at the beginning of supper but not after.

49 Three things ouercome patience.
- Griefe conquereth ỹ strõgest hearts Tibul
- Unskilfulnesse then which as Seneca affirmeth nothing is more vnpatient disdaining to heare any reason.
- Feare, lest ỹ sufferance of on iniurie should prouoke men to offer vs another iniurie.

50 Three necessary offices for a good wife to execute whē her husband is sicke.
- Of a Cooke.
- Of a Phisition.
- Of a Chirurgian

Imitating ỹ example of Saratomacha the wife of K. Deiotarus.

51 Three causes why a man may weepe for the death of his friend.
- In as much as we reioyce in his life, it is necessary we should weepe at his death.
- Since two heartes united in one honest affection haue but one being and place of residence, it is good reason that we bewaile the death of our chosen friend, euen with the same nature and compassion that we would do our owne.
- Least we be euill spoken of Eccl. 38 vers. 17.

52 The glory of a man exalted vnto honor, engendreth 3. thinge.
- Strife among great men.
- Suspition among his equals.
- Enuy among the meaner sort.

53 Three things abate pride.
- Sickness.
- Pouertie,
- Imprisonment and bondage.

54 Marcus Aurelius the Emperour was forewarned of great & grieuous punishments whiche should fall vpon the citie & cittizens of Rome, by 3. strange miracles which happened in ỹ time of his Empire.
- As he was in the temple of the virgins vestals, sodainely there entred in two hogs, and ran about his feete, & there fell downe dead.
- Another day as he came from his high Capitoll to haue gone out at the gate Salarie, hee sawe two kites ioyning together with their talents, and so fell down dead in his presence.
- Within a short season after, as he came frō hunting a wilde beast, while hee was gining two greyhounds which hee loued well water to drinke, sodainely they fell doune dead at his feete also.

55 Three thiugs do hasten our death.
- Sorow.
- Solitarines.
- Desperation.

56 One demaunded of Diogines what were best for a man doe, to be in fauor of the gods, & beloued of the people. He answered.
- Reuerence and honour much the gods.
- Bring vp his children in due correction.
- And be thankefull to his benefactors.

57 Three mothers bring forth three euill daughters.
- Truth the mother, hatred the daughter.
- Riches the mother, enuy the daughter.
- Familiarity the mother, contempt ỹ daughter.

58 A noble mā being desirous to knowe of K. Alexāder for what cause he would be gouernour of the whole world. He made him this answer. All wars are raised for one of these 3. causes, either.
- To haue many gods.
- Many lawes.
- Or many kings

Therfore would I be conqueror of ỹ world, that I might command through out the world.

That they honor but one God.
Obserue but one law.
Serue but one king.

59 Thrée tokens to know a wise man by.
- To endure.
- Not to exalte himselfe being praised.
- If he know when to speake, and when to be silent.

60 Thrée principal plagues that Princes should take hæde on.
- To call their owne follies and rashnesse Prudence.
- Their crueltie, iustice.
- To fatten themselues with the misery and calamitie of the poore.

61 Thrée things which some deceaue a man.
- Faire speech.
- Great giftes.
- Little knowledge.

62 Thrée sortes of men which are worthy to be accounted good
- Common peacemakers.
- They that can forget iniuries done vnto them.
- They that will not forget to requite good turnes.

63 The Romans had a law named Falcidia, which was enacted for the reforming of disobedient childrens maners, containing 3. things.
- For the first offence hee was pardoned, if there were any hope of amendment.
- For the second he was punished,
- For the third he was punished.

64 Three sortes of men easilye get friends.
- Pitifull men.
- Curteous men.
- Liberall rich men.

65 No man should thinke himselfe worthy the honor of three.
- Of a prince.
- Of a priest.
- Of a Iudge.

66 Men may lawfully fight in defence of three thinges.
- The Law.
- The prince.
- The countrie.

67 Three

67 Three things do allure vs to epicurisme.
- The diuell which promiseth pleasures, and the goods of this world to them y worship him.
- Our own flesh and frailtie, which preferreth swéete and pleasant things aboue al goodnes.
- Greedie gutlings, which by their example entice the ignorant vnto the like beastlines.

68 Patience ouercommeth any aduerse calamitie, 3. manner of waies.
- Not by striuing, but by suffering.
- Not by murmuring, but giuing thanks.
- Not by wæping, but by hoping.

69 Pride being in a mã, causeth him to be lesse estæmed, though he haue these 3 things.
- The fauour of men.
- Wisedome.
- Beautie.

70 We cannot yéelde worthie thankes vnto thræ, as Aristotle affirmeth.
- The gods.
- Our parents.
- Our maisters.

71 Ambitious mẽ are not with out these three vices
- They are very desirous of vainegloríe
- They are very wittie in cauilling at other mens words, and reprouing their déeds that thereby themselues may winne the peoples hartes.
- When they are become famous in the mouthes of the common people, though through the labor of others, yet they are so stout and high minded, that they dare enterprise any thing.

72 Three thinges are daungerous for young men.
- Solitarines. — Because whẽ a mã is solitary, the diuel is most readie to tempt him.
- Common company. — Because of euill talke which corrupteth good maners.
- Idlenes. — Because it is y inuẽter of naughtines

73 Humilitie is ỹ key of knowledge, whereof though there are many precepts, yet these 3. chiefly to be obserued.

- To contemne or despise no kind of learning or knowledge.
- Not to be ashamed to learne.
- Hauing obtained knowledge not to extoll himselfe aboue any man.

74 For 3 causes men cry with a loud voice.

- When he is far off vnto whō they woulde speake.
- When they talke with one that is deafe.
- When they are incensed with anger.

75 Iulius Cæsar vsed to carie 3. things with him while he followed the wars.

- His penne to write the whole course of the Romans successe in their wars.
- His bookes, to find himselfe occupied.
- His lance, to helpe to repulse his enimies.

76 The Bishop of Sarisbury did affirme that there is 3. waies to conclude peace betweene the papists and protestants.

- That the protestants should yéeld vnto the papists, which they will neuer do, beinge gouerned by the word of God.
- That the papists shoulde yeelde vnto the Protestants, which they will neuer doe, while might and multitude might preuaile.
- Wherefore it remaineth, that the stronger in fight, do vtterly ouerthrow and discōfit the weaker

77 Three euill qualities of euil customes.

- They take away from a man the sense and feeling of his sinnes.
- They make men euerie day worse & worse
- They neuer forsake a sinner before his death.

78 Pomponius affirmeth, that there are 3. sorts of bodies.

- One which hath but one shape. As a man: wood, a stone.
- Another which consisteth of many bodies, agreeing or hanging together as a ship, a house.
- The third which is compriſed of many and sundry (as suppose of many bodies cōprehended vnder one name:) as the people, a congregation, an armie, a legion.

79 Three

79 Three things though they be very good, yet they please not euery bodie.
- Raine, though it will do very much good to the earth towards increase.
- Vpright iudgement.
- The labours of learned men.

80 Gluttonie doth harme vnto men three maner of waies.
- It maketh the bodie deformed & mishapen.
- It breedes infirmities, and sometimes bringeth death.
- It causeth them to be insatiable like rauenous brute beasts.

81 Appius Claudius did assay 3. maner of waies to bereaue Virginia of her virginitie.
- By prayer and request.
- By great giftes.
- By threatnings.

82 Augustine reporteth ỹ there are three kind of errors.
- The firste kinde, when that which is false is thought to bee true according to his meaning that is the authour of it. As if a man should thinke that Idoles are true gods, because they are called gods in the scripture.
- Whẽ that which is false is taken for truth as if by reading Lucretius bookes, thou shouldest thinke the soule to consist of motes of the sunne, which he both wrote and thought, and yet it is an error.
- Whẽ something of another mans writing is beléeued to be true, which the Author neither thought nor meant, as if a man should think the Epicure to account vertue to be the chiefe felicitie, because hee praiseth continencie.

83 Three vertues most commẽdable in a woman.
- Sobrietie.
- Silence.
- Chastitie.

84 We salute 3. sortes of people when we meete them.
- Our betters. — Of necessitie.
- Our equals. — Of our own will.
- Our inferiours. — Of mére vertue.

85 Three

85 Three renoumed kings haue 3. sundry titles.
- The king of England is intituled defender of the church.
- The king of Fraunce is called ỹ moſt chriſtian king.
- The king of Spaine is termed the moſte catholike king.

86 They which ſigh much are troubled with one of theſe three paſſions.
- Sorrow.
- Loue.
- Anger.

87 Theſe three vices keepe together for company.
- Gluttonie.
- Drunkennes.
- Lecherie.

88 Three kinde of people are ielous.
- Such as be of euil condition themſelues, for they muſe as they vſe.
- Such as haue faire wiues, and great reſort of men vnto their houſes.
- Olde men that marrie young girles.

89 There are 3. pointes of wiſedome.
- To beleue little.
- To keepe that which thou haſt.
- To take no thought for that is loſt.

90 There are three properties of the enuious man.
- To leuell at high markes, and to enuie his ſuperiors.
- To be blear eied, & not to enuy thoſe which are farre off, or the dead.
- To be his owne deſtruction, and his owne executioner.

91 Three things which are ouercome one of another.
- Death ouercomes man.
- Fame floriſheth after death.
- Time triumpheth ouer fame

92 Death hath three Sumners.
- Sickenelle. — Sheweth the weaknes of ỹ bodie.
- Aduerſitie. — The inſtabilitie of fortune.
- Age. — Which euer hath one foote to ſtep into the graue.

93 Labour

93 Labour is good for 3 thinges.
- It occupieth the minde, & driueth away fantasies.
- It helpeth the body in concoction and digestion.
- It increaseth thy substance, and augmēteth thy store.

94 There are three intollerable plagues.
- Warre bringeth famine and dearth of all things.
- Famin, breedeth pestilence and diseases.
- Pestilence, bringeth death and desolation in countries.

95 All the lawes of this worlde are reduced, and haue their origi nall from one of these three.
- The lawe of nature.
- Ancient custome.
- The ordinances of men.

96 Mans nature is desirous of 3. things especially
- Of newes, because olde things are stale and lothsome.
- Of libertie, because we desire to goe abroad and hate seruitude.
- Of dignitie because we desire to triumph ouer our enemies by superioritie.

97 As there are 3. kinds of stars so there are 3 sorts of freinds.
- One sorte which appeare vnto the beholders like starres, yet are none: (and these proceede of an exhalation beeing set on fire:) so some waiting vpon our prosperous fortune, seeme to be our friendes, & yet are not.
- An other sorte are wandering Starres, which also haue their owne proper motion: so some are friendes which by perverse wil are chaunged, and become our enemies, yet he was neuer true friende which did once desist frō being friendly. Salust.
- The third sort are Starres indeede, & fixed Starres: so there are some constant and vnfeined.

98 A mans anger or hatred is to be auoided 3. maner of waies.
- Either to be asswaged and mitigated by words.
- Or suffred with silent patience.
- Or eschewed by absence.

99 Cæsar being in the warres of Persia, wrote a letter vnto the Senate of Rome, touching his happy successe, which letter was contained in 3. words.
- Veni. I came.
- Vidi. I sawe.
- Vici. I ouercame.

100 Breuitie bringeth 3. commodities.
- It winneth.
- It obteineth fauour.
- It getteth profite.

THE FIRST HVNDRETH OF THE Triplicitie of Poetrie

1 It is gaine and pleasure for 3. sortes of men to lie. — Poets. Painters. Astronomers.

2 Three things necessarie in a flatterer. — An impudent face. A stedfast colour. A changing voice.

3 Three things which our auncestors haue abhorred. — Weate twise sodden. A reconciled friend. A woman with a beard.

4 Three things which will not be hidden. — Straw in thy shooes. A spindle in a sacke. A whore in a chamber.

5 Three sortes of men we must take hede of. — A ruddie Etalian. A white French man. A blacke Almaine.

6 Three kindes of people which should not be beléeued. — A woman when she weepes. A merchant when he sweares. A drunken clowne when he prayeth.

7 Three signes of great pouertie in a man. — A naile in the pocket, Water in a bottle. A straw hat in winter.

8 Three creatures do no good in 3. places. — Knaues in a counsell chamber. Swine in a bath. Dogs in a church.

9 The world consisteth in these 3. things and in nothing els. — Proude miserie. Glorious vanitie. Sweete bitternes.

10 Three horrible thinges are reported of the worlde.
- That is the region of death.
- The ſhop of the diuel.
- The priſon of men.

11 Three ſortes of benefites periſh.
- Such as are beſtowed vpon olde men. — They die before they haue time to quite them.
- Such as are giuen to children. — They forget thē before thei be able to requite them.
- Such as are caſt away vpon other mennes dogs. — Dogs wil as ſone bark at him ỹ giueth thē meate as at ſtraungers.

12 Three things which if a man put truſt in them, will deceiue him.
- Old wiues tales.
- Charmes.
- Dreames.

13 Three ſorts of things whereof there is plentie, yet in manye mens iudgement there ought to be ſcarſitie.
- Errors.
- Euil words.
- Beggers wiues.

14 Three moſt filthie places.
- The courte wherein a tyrant raigneth.
- An Inne, the hoſt whereof is a theefe.
- A houſe wherein the wife and daughters are wantons, the goodmā knowing thereof, and holding his peace.

15 Three things vſed by monks which prouoke other menne to laugh at their follies.
- They are ſhauē and nocht on the head like fooles.
- By their apparell and going barefote, they ſeeme to be beggers.
- They weare ropes about their middles like theeues.

16 A certain monke being very deuout, was accuſed of incontinency & breaking his bowe, he anſwered very demurely, that he had bowed 3. things: pouertie, obedience, and chaſtitie, & yet not at all times, and in all places.
- Pouertie, being in a bath naked, and without his purſe.
- Obedience, in the fields when he was alone & without the companie of his betters.
- Chaſtitie, when he was celebrating maſſe on the aulter, not in his chamber. This deuout monke hath many companions like himſelfe.

17 Truſt

17 Trust not three things.
- Dogs teeeth.
- Horses Feete.
- Womens protestations.

18 Antisthenes saide that three things were absurd.
- To purge wheat from cockle.
- To rid vnprofitable souldiers out of the armie.
- Not to expulse the envious out of the common wealth.

19 Bonifacius maintained his Popedome after the maner of 3. beastes.
- Entring like a foxe.
- Raigning like a lion.
- Dying like a dog.

20 Three things are very bitter.
- Gall.
- Griefe.
- Death.

21 Three sortes of men which may lie by authoritie, without reprehension.
- Old men, seeing no yong man can tell whether it be true or no which they speake.
- Farre trauellers, because rather then we will aduenture the like daungers whiche they haue passed, we beleeue that which they report.
- Noble men, because none dare be so bold to controle them, speake they the trueth or not.

22 Three things which women can doe all at once.
- Spinne.
- Weepe.
- Prattle.

23 There is scarcitie of 3. sortes of men in our age.
- Of preists, for if there were not, one should not neede to haue 3. or 4 benefices.
- Of noble men, because citizens do aspire to honour, and buy nobilitie.
- Of Iewes, because christians make an occupation of vsurie.

24 We can not knowe the authours of thæ miſcheifes which happen oftentimes.

- Ye that is drunke can not iuſtly ſay, This cuppe of wine or that made me drunke.
- Ye that walketh among thornes, & is hurt, cannot declare which thorne pricked him.
- A common whore being with childe, knoweth not who is the father of her infant

25 Thæ ſortes of men are very ſlouthfull.

- They that ſit long at dinner.
- They that lie long in bed when they ſhold riſe to their labor.
- They that come to the Churche at the end of ſeruice.

26 George duke of Saxonie, did once boaſt that he had at Lipſia 3. monaſtries, inherein were ſuch Friers as were wondred at of all the worlde.

- The firſt, barefoted Friers, which neuer handled money, and yet did builde ſumtuous houſes.
- The ſecond, of the order of S Paule, which had great ſtore of corne, and ſolde great ſtore, and yet had no fieldes.
- The third, of the order of S. Thomas, who were without wiues, and yet had many children of their owne.

27 Thæ thinges confounde a whole multitude.

- The lawiers booke.
- The Phiſitians receipt.
- The zeale of miniſters.

28 When an euill man dieth, there is great ſtrife.

- The deuell will haue his ſoule.
- His friendes the treaſure.
- The wormes his fleſh.

29 Thæ thinges which ſeldom can be ſeene.

- A broker which neuer made lie.
- A Collier which neuer was black.
- Two hilles neere without a valley.

30 A croked old man ſeeketh by 3. things to increaſe his ſtrēgh.

- By taking his eaſe in a warme and ſofte bedde.
- By drinking good wine and bære.
- By ſitting neere the fire, where he may ea a whote pie, roſted apples, and peares, & ſuch like,

31 Thæ

31 Three things seldom brought to passe. That is
- An errant knaue should proue a good housholder.
- A shameless woman should become a modest matrone.
- A dog being bred to eate durtie puddinges should afterward leaue and loath them.

32 Three thinges whereof wee may hope for no goodnes.
- Of a tamed wolfe.
- Of a Iewe baptized.
- Of a theefe saued from the gallowes.

33. Three things are vncertaine and vnconstant.
- The fauour of princes.
- The loue of women.
- The shining of the sunne in Aprill.

34 Three thinges which are a disgrace to a riche man, yet no discredit to a poore man.
- To weare a coate of course cloth.
- To haue little money in his purse.
- To haue feathers sticking in his beard.

35 Three thinges be not silent where they be.
- Money in the purse.
- Wantonnesse in hart.
- Griefe in sickenesse.

36 Three sortes of men easilye become poore.
- Those which consume their wealth in banque'ing and excesse.
- Those which are slothful and idle, not caring which ende goe forwarde.
- Those which are contentious, and by striuing in lawe, enrich the Lawier, and vndoe themselues.

37 Three things are intollerable.
- A Gentleman fallen into pouertie.
- A rich rusticall clowne.
- A woman delighting in dainties & brauerie

38 Three kindes of people will neuer be good.
- Yong men without feare or reuerence.
- Maides without modestie and bashfulnes.
- Seruants without trueth and honestie.

39 Three thinges which are lisle to be regarded.
- Womens noddings.
- Halting dogges.
- Merchants othes.

40 Thꝛée thinges which euery man ought to take heede of.
- Leaſt he be curious when he readeth ouer other mens letters.
- That he touch nothing in Smiths ſhops.
- That he taſte nothing in an Apothecaries houſe.

41 Women haue thꝛee ſoꝛts of teares in their eies.
- The firſt of Grieke.
- The ſecond of deceipte.
- The third of impatience.

42 Thꝛée ſoꝛtes of men which are not contẽt with things preſent.
- Couetous men, which alwaies looke foꝛ moꝛe gaine.
- Curious perſõs which ſtil ſtudyfoꝛ variety.
- Adulterers which alwayes hunt after new whoꝛes.

43 A dog is to be pꝛaiſed foꝛ 3. things.
- Foꝛ that he can cure and heale him ſelfe with his tongue.
- He is a faithfull friend vnto his maiſter.
- And he wil giue warning when any come neere the houſe.

44 There are 3. vnhappy beaſts accoꝛding to the olde pꝛouerb.
- A good woman.
- A good mule.
- A good Goat.

46 A thꝛiftie houſholder ſhould eſpecially take heed of 3. things.
- Newe wine.
- Greene wood.
- Yote bꝛead.

47 He hath nothing, neither can looke any thing that is depꝛiued of theſe thꝛée things.
- Shame.
- Trueth.
- Honeſtie.

48 Thꝛee thinges are gotten without money:
- Maladie.
- Ignoꝛance.
- Honoꝛ.

49 Thꝛée thinges neceſſarie foꝛ an Inne kæper.
- That he be as merrie as Hector.
- That he be as pacient as Iob.
- That he be as carefull foꝛ his gueſtes as Philemon.

50 We may read three thinges in comodies, of the craft and subteltie of louers.

- That they knowe what their meaning is, that cracke their fingers, & without noise can set the print of a key in ware.
- That they wil come sneaking into a house & tread softely on their toes like thæues, faining themselues to haue other busines there, then in truth they haue.
- That in the hearing of many people, they can tell a faire tale for chastitie, and dispraise lust vtterly.

51 We may perceiue 3. great imperfections of louers.

- They are blinde, wanting iudgement, and suffering affection to lead thē in a string.
- In a small time they lose bodie, soule, welth and all.
- They serue filthy whores, and like oxen are constrained to draw the plough.

52 Three peculiar crosses which do afflict louers.

- They liue by another bodies life.
- They speake in a straunge language.
- They can see other mens harmes, and cannot perceaue their owne.

53 Three things cannot agree with other three.

- Sleepe with desire to learne.
- Riches, with prodigalitie.
- Diuine religion with humaine superstition.

54 Of 3. thinges wee must beware.

- Too much wine.
- Strife.
- The princes anger.

55 Three thinges wee must eschew and flie from.

- Sinne.
- A serpent.
- An euil woman.

56 Three things are not worth a fleece of woll.

- A Popes bull.
- A dead mans skull.
- An olde trull.

57 Three things as wholesome as medicines for the bodie.

- Running.
- Walking.
- Reading with a loude voice.

58 Beautie cauſeth 3. thinges.
- Gazers.
- Louers.
- Theeues.

59 Three ſorts of men moſt merie, moſt free, moſt mad.
- Prieſts are moſt merie. who at burials doe ſing when other folke weepe.
- Phiſitions are moſt free, vnto whom it is lawfull onely to kill men, and though it be death to other men to commit murder yet it getteth them rewardes.
- Grammarians are moſt mad, who hauing neither ſkill in proſe nor verſe, yet when they looke vpon other mens workes, they will ſeeme as though they could ſee verie far in a milſtone.

60 Three things wil not endure long.
- Conſtrained loue.
- Painting which women lay on their faces
- Counterfeit coine.

61 Women are not to be beleeued at three times.
- When they weepe : for they haue taught their eyes how to guſh out with teares at their pleaſure.
- When they faine themſelues to be ſick, we we ſhould not giue thē credit til we ſaw they were dead.
- When they ſay that they are not hungry, if they bring not their trencher & eate, wee muſt either beleeue that they haue dined in the kitchin, or elſe haue ſet vp a dainty morſell for themſelues.

62 Three ſhort times ſeeme very long to ſome.
- The night ſeemeth long vnto him, whoſe beſt beloued hath broken promiſe.
- The day ſeemeth long vnto them that owe a daies worke.
- The yere ſemeth tedious vnto thoſe childrē whoſe mother doth abridge their liberty.

63 A huſband is forbidden three daies of faſting.
- When the wife is gone to the bath.
- When he hath wel beatē hir, & ſhe is angry
- When ſhe is abroad at good cheare with her goſſips.

64 Yon

64 You may knowe good wine by 3. things.
- The coulor.
- The smell.
- The tast.

65 A maker of cleere spectacles did complain that his arte was not so gainful as it had bene before times, & that for 3. causes,
- Because olde monkes and prests could say their prayers without booke.
- They were to daintie ware for rude fellowes to meddle withall.
- Kings and Princes can see through their fingers.

66 Three diseases which can not be helped.
- The gnawing of envie.
- The heate of loue.
- The sting of the conscience.

67 Three thinges which wee must not hope to obtaine after certaine times.
- Beautie after the age of twentie yeares.
- Strength after the age of thirtie yeares.
- Riches after the age of three score yeares.

68 Three things make a man circumspect and carefull.
- The loue he beareth to his wife and children.
- Want of friendes and money.
- The iniquitie of times.

69 Princes haue prerogatiue in 3. things aboue other men.
- When they are drunke, their familiars say they are merry.
- If they be blacke, they are saide to bee browns.
- Who they be fooles, they are called honest, simple and innocent.

70 Crates the Theban sayeth, that there are three medicins for such as be in loue.
- Hunger,
- Time.
- A halter.

Hunger cureth loue, for loue quaileth when good cheare faileth.

Time will either mitigate & allwage loue, or end it.

If these two will not cure this maladie, yet will a halter helpe presently this infirmitie.

71 Thée soztes of men for the most part are great babblers.

- Barbers. — The reason is, because they heare mariners, soldiers, and other extrauagant fellowes, reciting manye strange and sundrie tales, that being as it were infected with their talk, they become great bablers.
- Bathkée-pers.
- Wintners

72 Thée soztes of egges are accounted for good.

- White.
- Long.
- Newe.

(Egges.)

73 Three soztes of men deceiue vs in shew.

- Such as weare long kniues, and yet be no Cookes.
- Maides ỹ haue their haire hanging down, yet being no virgins.
- Such as haue shauen crownes, and bee no priests.

74 We labez in vaine with 3. soztes of men.

- By ministring a medicine to a dead man.
- By admonishing an olde man that is obstinate in his opinions.
- In washing an Ethiopian.

75 We may take example by 3. soxts of men which hazard thẽselues in daunger, and often perish.

- The best swimmers are drowned.
- The best climbers do fal.
- The best fensers are wounded.

76 Three soztes of people, from whom we must flie as from the diuel.

- A wilde and vnruly monke.
- A meale mouthed flatterer.
- A crafty olde witch.

77 Threesoztes of men which will trouble themselues when they may liue without care.

- The prince that will proclaime war when he may liue in peace.
- Ye that hauing a barren wife, will increase his well gotten goods with fraud and vsurie.
- A man of 70. yeares of age, that will leade with him a springhall of 18. yeares olde.

78 Three

78 Three guests which are first at a banquet.
- Flies.
- Dogs.
- Flatterers.

79. We must not beleeue three things.
- The inconstant winres.
- Our deceitfull dreames.
- That our prosperitie will continue.

80 Three sortes of liuing creatures haue very good eie sight.
- The Eagle.
- The spotted beast.
- The curious person.

81 Hesiodus saith, that hee had néede of three things that wil expell pouertie.
- A house.
- A wife.
- An Ore to till the ground.

82 Three thinges to be noted in a pecocke.
- He is clothed like an Angell.
- He walketh like a théefe.
- He crieth like a deuill.

83 All creatures do daily preach these 3. lessons vnto man.
- Receiue a good turne.
- Giue that vnto others which is due to thē.
- Flie punishment.

84 Three things to be auoided, of which we shold not hope wel.
- An inconstant minde.
- A rowling eie.
- Fæte readie to runne to doe mischiefe.

85 Regiomontanus an excellent Astronomer, being asked on a time which were the best signes for a mā to know whē he should take his iorney, answered.
- A good horse.
- Money in the purse.
- Good companions.

86 Three proud creatures.
- A knaue sitting in a chaire.
- A queane riding in a charriot.
- A ramping louse in a scabbed head.

87 Three faults in maids which play with euill neighbours.
- They bewray our secrets.
- They sell vnto them the goodes they haue stolen from vs.
- They are gadding abroad in the night.

88 Thrée thinges being in the houſe, maides wiſhe out of the houſe.
- An angrie maiſtreſſe.
- Smoke.
- A broken diſh.

89 An aſſe doth 3. filthy things not without commoditie.
- Where he doeth file, there he dongeth the ground.
- Where he doth piſſe, he watars ẏ ground.
- Where he tumbleth he breaketh the clods.

Thrée things are fit for an aſſe.
- Fodder.
- Stripes.
- Burdens.

90 Thrée thinges are alwayes god cheape.
- Earth.
- Worces.
- Lies.

91 Thrée ſorts of men ought to be very vigilant.
- Paſtours to their flockes.
- Pilats to their ſhippes.
- Portors to their gates.

92 Whoſoeuer will retaine a Lawier, and lawfully ſeeke his owne right, muſt be furniſhed with 3. pockets.
- In the firſt pocket he muſt haue his declarations and certificats, wherewith he may ſhewe his right.
- In the ſecond pocket he muſt haue his redd rudduckes ready, which he muſt giue vnto his Laweir, who will not ſet penne to paper without them.
- In the third pocket he muſt haue patience: which muſt ſtand him in ſteade when his Laweirs doe delay him, and when ſentence palleth againſt him.

93 Louers are ſlaues vnto death for luſtes ſake, and doe deſpiſe 3. things which maintaine life.
- They ſuffer hunger.
- They continue thirſtie.
- They paſſe the night in thoughtes without ſlæpe.

94 Euery flower hath theſe 3. things naturally.
- His bloſſome.
- His ſauour.
- His ſappe.

95 A certaine horsecourser sold a horse, & whē he had receiued ready mony, the buier would néeds know of him what faultes the horse had. The horsecourser answered that he had thrée.

That he would not clim trées.

That he would not swallow iron.

That he was to forgetfull.

Well, quoth the buier, then he wil spoyle no crowes neastes.

Ye shall néede no iron, for hée shall haue haye & prouender inough.

I will not commit my businesse vnto him, but dispach it my selfe.

In his iournie homeward hee perceiued y his horse would not goe ouer woodden brides.

That hee coulde not away with the iron bit.

That hee fell often, and yet quicklye forgat his fals, whereby hee had triall of the horsecourlers honestie.

96 Thrée thinges very necessary in a fenser.

A quick eye.
A strong arme.
A stout hart.

97 Thrée thinges are very hard and difficult.

To cause a woman take penance patiently when she hath deserued.
To cause an old doting fole to reforme his maners.
To teach on asse musicke.

98 An Epitaph worthy memorie consisting of 3. parts.

O man thou seest what I am.
Thou knowest what I haue bene.
Now thinke what thou shalt be thy selfe.

99 A ploughman gaue 3. lessons vnto his sonne.

Be holy in Lent.
Be painfull in harvest.
Be merry at Christmas.

100 Thrée things by no meanes tollerable.

A long tongue in a foles head.
A lose life in a godly professor.
A proud hart and a beggars purse.

THE SECOND HVNDRETH OF THE Triplicitie of Poetrie.

1 It is not good to brag of three things.
- That thou hast good wine.
- A faire wife.
- Plentie of money.

2 Three things agree not well.
- A litle horse and a heauie man.
- He that is thirstie with a little pot.
- An auncient man and a young wife.

3 A man maye do three thinges without learning them.
- Laugh.
- Weepe.
- Sleepe.

4 A man must not make choise of 3 things in 3 places.
- Of a wife in westminster.
- Of a seruant in Paules.
  - least he chuse a quean a knaue or a iade.
- Of a horse in Smithfield.

5 Three thinges make a man gaspe.
- Lasinesse.
- An emptie belly.
- Want of mirth.

6 A man must not be too hastie in lending three things.
- His sword.
- His wife.
- His horse.

7 A vine bringeth forth three grapes.
- The first of pleasure.
- The second of drunkennes.
- The third of sorrow.

8 Three should be alwaies at home.
- The henne roost.
- The catte.
- The good wife.

9 Three are not without spot or blemish.
- A potter.
- The whele of a cart.
- He which frequenteth euil companie.

10 Three maner of sages.
- The sage hearbe. — Who so for wise himselfe doth accept.
- The sage fole. — May match with sage, the sage wise accept.
- The sage wise.

11 Women desire three things chiefly.
- To be gorgeously apparelled.
- To be estœmed faire.
- To go whither they lust.

12 Three occasions that manye times moue debate.
- To talke with him that is angrie.
- To send him of an arrand that is wearie.
- To wake a man out of his sleepe.

13 All the guestes present at a banquet, should haue one of the properties belonging to certain letters.
- Some of which sort are olde men: shoulde be like vowels, which make a full sounde by themselues, so olde men among themselues, should be the authors of talke and communication.
- Some of which sort are women: should bee like semiuocales, otherwise called halfe vowels, which haue libertie to speak, but not aloud like vowels, but softly not soũding their words.
- Some of which sort are boies and virgins, should be mute like mutes which yeelde no perfect sound without a vowell, nor they talke vnlesse they be spoken vnto, by their betters.

14 Three things are saide to bee necessarie for him that is a student in the law.
- An iron head.
- A purse ful of gold.
- A leaden taile.

15 There are 3. sortes of cunning beggers.
- Minstrels.
- Enterlude players.
- Juglers.

16 A good horse should haue 15. properties, that is to wit, 3. of a man, 3. of a woman, 3. of a fore, 3. of a hare, and 3. of an Asse.

- Of a man.
  - Bolde.
  - Proude.
  - Hardie.
- Of a hare.
  - A great eye.
  - A drie head.
  - Well running.
- Of a woman.
  - Faire brested.
  - Faire of haire.
  - Easie to leape vpon.
- Of an Asse.
  - A bigge chine.
  - A flat legge.
  - A good hoofe,
- Of a fore.
  - A faire taile.
  - Short eares.
  - A good trot.

17 These will neuer accorde in one.

- Two wiues in one house.
- Two cattes and one mouse.
- Two dogs and one bone.

18 Three sortes of sauses.

- The sauce of meat is hunger.
- The sauce of loue, beautie.
- The sauce of frendshih, gentle wordes and curteous behauiour.

19 Three occupations whereof there are many theeues, of

- Weauers.
- Millers.
- Tailers

20 Thres thinges are able too make a rich man poore.

- A proude wife.
- A wide house.
- And a back doore.

21 Three sortes of men dispose of all our goods.

- The goods of the minde.
  - Inconstant diuines.
- The goods of the bodie.
  - Unskilful Phisitions.
- The goods of fortune.
  - Couetous Lawiers.

22 Thre things necessarie for a Scholler.

- A wil.
- A witte.
- A booke.

23 There.

23 There was a kind of daun-cing vsed among ỹ Lacedemoni-ans, consisting of 3. ages, & euerie age vsed to sing a seuerall song.
- Children, they sang, We shal be men and strong one day.
- Olde men, they sang, We haue béene men and strong.
- Men of middle age, they sang, We are men and strong: for that which children hope for, and olde men haue lost, we enioy and possesse.

24 Thrée litle creatures are al-waies eating.
- Children.
- Chickins.
- Whelpes.

25 Three places at London, wherein 3. notable vices raigne.
- In the Royall exchange. — Vsurie.
- In Pauls — Simonie.
- In Westminster hall. — Briberie.

26 Thrée sortes of liuing crea-tures, which who so loueth not one of them, semeth not worthy to be called by the name of a mã in a mery mans iudgement.
- Faire whelpes.
- Faire horses.
- Faire women.

27 Thrée beasts are comely in their going.
- A lion.
- A grayhound.
- A goate.

28 Vnto 3. sortes of men some things are a dishonor sometimes and sometimes not.
- Fewe burials are no discredite to a Phisition, but many are.
- Chastisements are both honor and dishonor to a Prince.
- It is not infamous to a souldier to be woũded in the face, but to be hurt in ỹ backe.

29 Thrée seuerall daies in thrée sundrie monethes, wherein it is not whole some to bee let blood, nor to eate goose flesh.
- The first day of may.
- The last day of Aprill.
- The last day of September.

30 Thrée intollerable creatures
- A seruant when he raigneth.
- A hateful woman when she is married.
- A maid that is heire to her mistresse.

31 It is no playing with three least iest turne to earnest.
- With fooles.
- With mightier men then our selues.
- With vntamed beasts.

32 Three things are amisse in Princes courtes.
- They which haue but a bad place, are caused to remoue further from the fire.
- They which are most hungrie, haue least meat set before them.
- They which sit lowest at the table, are soonest called from their meate.

33 He is worthie to haue the blessing of the gallowes
- That buildes his house all of fallowes.
- That pricketh a blind horse ouer ỹ fallows
- That suffereth his wife to seeke many hallowes.

34 Three smal beastes are full of wisedome,
- The bee
- The emet.
- The spider.

35 Three sortes of people in respect of vse, in necessitie may bee accounted good.
- Schollers, for they may serue in the priests places when they are dead.
- Virgins, which may supplie in place after men haue buried their wiues.
- Merchants for they may play the vserers in stead of the Iewes.

36 Socrates maketh mention of 3. sortes of idle persons.
- The first sort are such as spend their whole time in dicing.
- The second sort are of those which consume their life in eating and drinking frō morning till night.
- The thirde sorte are such as followe filthie whores, and walke in the woods.

37 Three thinges many a man beguiles.
- Essex miles.
- Kentish stiles.
- Norfolke wiles.

38 Three things whose endes are inglorious.
- Of March flowers.
- Of a wanton maid.
- Of a priest that delighteth in warre.

39 It is a shame for a man to take a fall 3. maner of waies.

To fall in the plaine high way.
To take a foyle in woing a wife.
To take a fal in the sight of many from the horseback, which in riding on thou tokest a price.

40 They which are troubled wt the goute, haue 3. thinges which they haue not.

When they must eate, they haue handes and on handes, because they haue no vse of them.
When they must walke, they haue fête and no fête because they cannot goe.
They haue reason to seeke after remedye, but want it, to endure such paine as tendeth to the cure of their disease,

41 Three reasons alledged by 3. Romane matrones, why after the death of their first husbands, they would not marrie againe.

The first was Marchia, who being asked why she would not take another husband, aunswered, she found none that would haue her for her person, but mary her for her money.

The second Valeria, who being demaunded why she did not mary again, answered, that she could not, because her husband was not dead, but liuing: for so long as she liued, her husband liued also together with her in her hart.

The 3. Amnia, with whome when her parentes were instant to marry again (being yong and rich) answered that she could not hauing had a good husband, and therefore taking another, either he should be good or euill. if he were good she should alwaies be in feare to lose him: if euill alwaies agreed that it was her chaunce in choice to haue changed for the worse.

42 Three things in the beginning are easy, which afterward appeare very difficult to remedy.

It is an easie matter to cast fire into any place, but vere hard to quench it being kindled.
It is an easie matter to moue debate, but hard to reconcile men being at varience.
It is an easy matter to turne ouer money by exchange, but a hard matter to come out of debt.

43 Three things are requisit at 3 times of the yeare.
- At Christmas great loaues.
- At Lent cleane soules
- At Whitsontide newe clothes.

44 Three thinges to be noted in a wedding ring.
- That it be of golde, for as gold is the best mettall, so the loue betweene man and wife, is the dearest loue.
- That it be round, ẏ is without end, whereby is meant, that loue should not cease.
- That it be put on ẏ 4. finger signifiing hartie loue, for the phisitions say that a veine in that finger commeth from the heart.

45 Three causes why Priestes haue shrewder wiues for the most part, then their neighbors
- That seeing they are so readie to reproue other mens vices abroade, their wiues might reprehend their faultes at home.
- They that being exercised with patience at home, may learne to suffer more easily common troubles abroade.
- Preistes deserue to haue shrowd wiues, for that they chuse to marry the fairest, which commonly are shrewes.

46 Three things of their owne accord in ascēding vanish away
- Smoke, the higher it mounteth, the soner it vanisheth.
- Wicked men, the higher they climbe, the greater they fall.
- A song begun in a note to high, causeth the voice to faile or end in la, mi.

37 Three things are easily lost but neuer got again.
- A word spoken.
- Virginitie.
- Time

48 Three things verye requisit in a Chirurgian.
- A haukes eie.
- A lions hart.
- A ladies hand.

49 Three thinges change the nature and condition of man.
- Dignitie.
- A wife.
- Wine

50 Three things make vs wanton and shameleſſe.
- Night. — Night hath no shame.
- Loue. — Loue hath no reason.
- Wine. — Wine hath no seace.

51 Three things makes a man wearie of his houſe, and often of his life.
- Smoke.
- Raine.
- A curſt wife.

52
- Cut candle. — Was neuer good husband,
- Breake cole. — nor good husbands friend.
- Set sticke on end.

53 Three moſt odious creatures.
- A begger proud.
- A rich man a lyer.
- An olde man lecherous.

54 He that seeketh theſe things may be deceaued.
- Loialtie and truth in a flatterer.
- A fine wit in a fat belly.
- Vertue in all euill companie.

55 Three things very harde or not at all to be found.
- A hare without a muſe.
- A fenne without a fluſe.
- A whore without a ſcuſe.

56 Three things are very difficult.
- To carrie water in a ſiue.
- To roote out a vice which hath bene grafted of long time in a mans mind.
- To make women good with ſtripes.

57 One repenteth not to haue obeyed. 3. things.
- The truth.
- Good counſell.
- A Cocke crowing early in a morning.

58 Three creatures ſee cleerely in the night.
- The Owle.
- The night rauen.
- The Weaſell.

59 Three liuing things that excell man in the ſenſe of ſmelling
- A vulture.
- A hound.
- A ſowe.

60 There are 3. dayes, as saith S. Bede, on which whosoeuer is borne, his flesh shall neuer rotte.
- The 12 of Januarie.
- The 24. of March.
- The 28. of March.

61 Three thinges the elder they bee, the more delight we take in them.
- Olde wine to drinke.
- Olde Bookes to reade in.
- Olde freindes to be conuersant withall.

62 Three true tokens to knowe a fole by.
- To be angrie too much without a cause.
- To laugh without measure vpon no occasion.
- To reprehend other mens faultes, and will not see his owne.

63 There are 3. sortes of men generally.
- The first sort are of such as haue learning but want discretion and wisedome. For according to the prouerbe. The greatest clarkes be not the wisest men.
- Another sort are of those which haue no lerning, but by experience haue obtained prudence and wisedome.
- The 3 sort are of thos which haue neither learning nor discretion, & they are starke foles.

64 The inuention of 3. thinges is wondefull.
- The inuention of gunnes and gunpouder.
- The making of glasses.
- The Printing of bookes.

65 Three things in a man which may be likened vnto 3. things in a Smithes shop.
- To wit a stithie.
- The tongue, to a hammer
- Learning to a gad of steele.

66 Three doubtfull questions, which none but Salomon coulde resolue.
- What was most pleasant & swéet in mans life? He answered A quiet minde.
- What meat was most fit for infants? He aunswered, No meate better agreeing with a childes nature then his owne mothers milke.
- What was the fittest place for a child to be reposed in, and to take his rest? He answered the mothers bosome.

67 There

67 There are three causes why old men loue their goods so wel.

- Because they think it a great matter to be reported to die rich.
- The memorie of the actions of their youth, & the infirmities of their present age, maketh them so il cõtented, ỹ they are careles to prouide for death which they see euen before their eies, looking to liue stil to inioy their goods, till death part the in both asunder.
- Because they had rather leaue thẽ to their enimies being dead, thẽ in their life time be in danger to their friends for them.

68 Three sortes of men may be sorie though they say nought.

- Ye that spendeth much & getteth nought.
- Ye that oweth much and hath nought.
- Ye ỹ loketh in his purse & findeth nought.

69 Three causes why louers discerne not the faults of their friendes.

- Because their affection hath ouermaistred their reason.
- Because they wil not suffer their fansies to be controled by other mens wils.
- Because (according to the Philosophers) al great motions hinder those that be lesse: but loue hauing occupied the chiefe and most principal motions of the spirit, troubleth the vertue and originall of the senses, the same being the cause (with Plato whye louers are made blinde with the sight of their Ladies, and according to the same the Poets haue fained Cupid without eyes.

70 For 3. causes we suffer the losse of 3. things to our great discontentment.

- Of our wealth.
  - Because being once lost, we seldome recouer it againe.
- Of our honour.
  - Because hee that hath losse his good name is halfe hanged.
- Of our life.
  - Because wee may assure our selues that we shall neuer enioy life againe after ye we once dead.

71 There are 3. shoing hornes to pluche on a cuckoldes cap.

- A beautiful face in the wife.
- A iolous head in her husband.
- A wanton eye in a louer.

72 There are 3. very vigilant beasts.
- A goose. — Theeues on a night had stoln Iupiter had a goose not a keaked.
- A cocke. — The Germans vse to carie their cocks with them to the warres, to the end by their crowing, they may know how the day passeth away.
- A dogge. — For he will wind a théefe and bewray him.

73 Thrée things bite sore.
- An olde dogge.
- A hungrie flie.
- An Vsurer.

74 Ye were best to go where no man knoweth him.
- That sweareth till no man trust him.
- That lyeth till no man beleeueth him.
- That borroweth till no man wil lend him.

75 Three conditions of Abbey lubbers.
- To labour till they are a cold.
- To eate till they sweate.
- To lye in bed till their bones ake.

76 There are 3. dangers of the world.
- To ride on a fierce horse.
- To saile on the sea.
- To liue vnder a tyrant.

77 Thrée sortes of men which are seldome séene, and hard to be found.
- A friend in aduersitie,
- An olde tyrant.
- A lawyer that will take no bribes.

78 Thrée things will not proue well without beating.
- A walnut trée.
- An asse.
- A woman

79 Honours change maners in 3. sortes of men.
- Merchantes, because they forget that euer they were apprentises.
- Priestes, because they forget that euer they were parish clarkes.
- Magistrates, because they are vnmindfull that they were priuate men.

83 Three trades of life which may trauell without a passeport
- Pedlers.
- Tinkers.
- Minstrels.

81 There are 3. vnlucky beasts which doe portend and foreshew of mischiefe ensuing.
- A howling dog.
- A scritching owle.
- A croking rauen.

82. Mens iudgemẽts differ much in these 3. things.
- Bookes. For one saith, this booke is too long, another too short, the 3. of due length, & for fine phrase and stile, the like that booke was not made a great while. It is al lies said an other, ẏ booke is starke naught.
- Wine. For concerning the qualities of wine, men are diuersly affected. Ah, this is a hard wine quoth one, it is too swẽt in my opinion sayde another: nay, nay quoth the 3. mã, it is sharpe and piercing me thinkes. It is a cup of neate wine said the owner. I said another, it hath a good smacke of the caske, it will do a man as much good in his shooes, as in his belly.
- Cheese. For chẽse hath diuers tastes in seuerall mens mouthes. Ye saith it is too salt, he saith it is fresh, he saith it is too hard, hee saieth it is too new. It is too strong of ẏ runnet saith he It is saith another not strong enough for me. It is said one as good as can bee: Hereof no two of any ten can agrẽe. So that, No booke, no wine, no cheese, be it good or bad: but praise and dispraise it hath, and hath had.

83 Three things of small continuance.
- A wonder.
- Vaineglorie.
- The remembrance of a straunger.

84 There is great folly shewed in these three things.
- In fishing before the net.
- In vaunting before the victorie.
- In reckoning without the host.

85 It is no dẽde of charitie to giue any thing vnto three sorts of beggers.
- Vnto counterfect beggers, which say they are lame & diseased, when it is neither so nor so.
- Vnto couetous beggers, which hauing their bottell and dish filled with drinke, and their scrippe and wallet stuffed with victuals, yet they will craue at the nert doore they come at.
- Vnto proude beggers which will take noe kinde of almes but money.

86 Thre thinges are proud in 3. places.
- A cocke on his dunghill.
- A dog at his maisters doore.
- The good wife at home among her maides.

87 A man need not go a borowing to his neighbours that hath these 3.
- A litle land wel tilde.
- A litle house wel fild.
- A litle wife wel wild.

88 Thre of the greatest beasts are afraid of 3. very smal beasts.
- The lyon of the cocke.
- The eagle of the bætle.
- The whale of the swordfish.

89 Thre sorts of men are likened vnto 3. kind of beasts.
- The flatterer with the Cameleon, for as a Cameleon can turne himselfe into al colors saue white, so wil a flatterer change himselfe into al hewes saue honestie.
- The backbiter vnto the basiliske: for as the basiliske doth kil a man a far of by sight, so a slaunderer doth kill a man a far of behind his backe with his tongue.
- The enuious man vnto the Viper: for as ỹ Viper doth kil her dam by gnawing out her guts, & afterward doth sting & poyson others, so enuy doth cõsume him in whõ it is bred, & afterward hurteth others.

90 A birchin brome consisteth of 3. things fit for correction.
- Twigges, belonging to Scholemasters for the correction of smal offences.
- A staffe, belonging to maisters for the punishing of greater faults.
- A with, belonging to magistrates for the execution of traitors, felons, murtherers, and such like.

91 Thre things are very easie.
- An easie thing to finde a staffe to beate a dog.
- An easie matter for him that is willing to inuent an excuse.
- An easie matter to giue good counsell.

92 Thre things are directed by destinie
- Wedding.
- Hanging.
- Thriuing.

93 Thre

93 Three ſtill things are dangerous for the moſt part.
- A ſtill fellow, for he commonly is ſubtill and craftie.
- A ſtill water which is déepe, and therefore dangerous.
- A ſtill ſowe, for ſhe will eat vp all the draff.

94 Three things to be auoyded by a wiſe man.
- Hope of things impoſſible.
- Sorrowe, for things vnrecouerable.
- Feare, of things ineuitable.

95 Three thinges can ſuffer no fellowſhip.
- Loue, for a louer hates his corriuall.
- Lordſhip, for honor is impatiēt of compére.
- An Hermite, for he ſéeketh to abandon the company of men by ſéeking deſart places.

96 The Papiſts did vſe to curſe with 3. things.
- Bell.
- Booke.
- Candle.

97 Three thinges are déerelye bought.
- Wit gotten by experience.
- Fame wonne by death.
- That which is obtained by praier & requeſt for one man cannot entreat another without bashfulnes or blushing.

98 Three thinges are not to bee regarded.
- The great vanities we ſée with our eyes.
- The great wonders we heare wᵗ our eares
- Great ſorrow when we conceaue it in our mindes.

99 There are three very ſtrong things.
- Gold, for there is no place inuincible, where in an aſſe laden with gold may not enter.
- Loue, becauſe it prouoketh vs to aduenture our goods, life, renowme and all.
- Labor, becauſe it ouercommeth all thinges.

100 God made 3. places for 3. purpoſes.
- Heauen, for the good.
- Hell, for the wicked.
- Earth, for both.

Deo trino & vni ſit laus, honor,
& gloria, Amen.